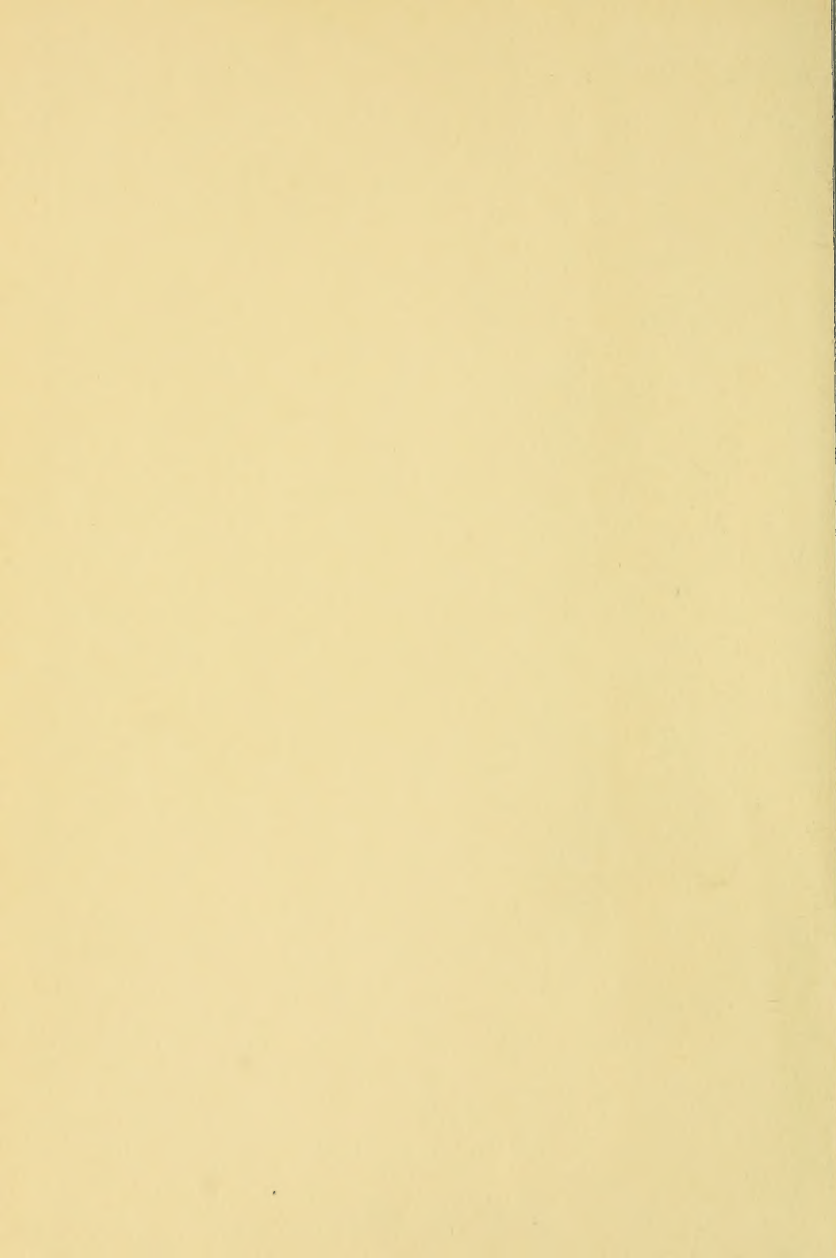


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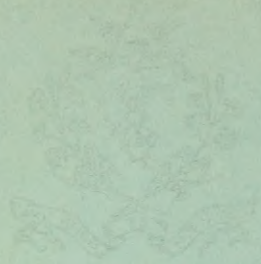
DECREES  
OF THE  
GENERAL CHAPTER  
1950

*and*

REPORT  
*of*

MOST REVEREND LOUIS LE HUNSEC  
*on the*

STATE OF THE CONGREGATION



DECREES  
OF THE  
GENERAL CHAPTER  
1830  
AND  
REPORT  
OF  
MOST REVEREND LOUIS LAFAYETTE  
on the  
STATE OF THE CONFEDERATION

# LETTER OF THE VERY REV. SUPERIOR GENERAL

My dear Confreres:

The Sacred Congregation of Religious having approved the statutes of our last General Chapter, I am forwarding to you the solutions reached by the members of the Chapter on the various matters submitted by members of the Congregation.

The various questions that had to be dealt with were submitted to the consideration of six commissions in whose deliberations most of the members of the Chapter took part. After being studied and solved by the commissions, these questions were presented each day to the general assembly, and were then either further discussed or the solution as presented was adopted. We mention this procedure in order to show that the conclusions agreed upon represent truly the sentiment of the entire Congregation. I am, therefore, justified in asking that all should accept generously and submit to the decisions of the Chapter. Both frankness and cordiality marked the debates that preceded the adoption of these measures.

It is worthwhile taking notice of the fact that in all the discussions of the commissions or of the full assembly, the members of the Chapter were almost always in favor of maintaining the status quo, when suggestions were presented that involved a change in our Constitutions. The mem-

bers could not help realizing the profound wisdom of our predecessors in the formation of the rules of our Congregation. If there is a need for some modification in the wording of the text of our Rules, we must admit that the substance of our Constitutions is very wise and I invite all to make a more profound study of the same. I ask you, therefore, to take the resolution of reading these rules with greater attention and to become impregnated with the spirit of our Congregation.

The Chapter considered it opportune to send a number of questions to the General Council. The Council will study these carefully and in due time communicate to you its conclusions.

Since the Statutes of the Chapter have been approved and transmitted to the members of the Congregation, the members of the Chapter are now free of the obligation taken under oath to "keep secret the deliberations of the General Chapter." (Con. 87 b).

Recommending to you, my dear Confreres, a great submissiveness to the directives of your Superiors and an ever more faithful attachment to our Constitutions, and praying God to shower his choicest blessings upon you, I am

Sincerely yours in Sptu. Scto.

F. Griffin,

Superior General.



# DECREES OF THE GENERAL CHAPTER OF 1950

## FIRST COMMISSION

### *General Organization*

1. **EXEMPTION:** The members of the Chapter of 1950 resolve that in this matter they want to maintain the status quo as was done by the Chapter of 1919.

2. **MOTHER HOUSE:** The Chapter adopted unanimously the following resolution: In 1938, the question of the transfer of the Mother House to Rome had been entirely entrusted to the General Council. In January 1939 Rome made it known that it did not see what advantages would accrue to the Congregation by such a transfer, but that on the contrary it saw very clearly disadvantages. Besides, the question of the legal situation of the Congregation and of its landed property in France was so complicated that its solution was almost impossible.

The question does not seem to have changed in this respect since 1938. Hence, its solution has been entrusted to the Superior General and his Council. The Chapter has expressed the wish that the Superior General and Council will make their decision publicly known as soon as possible. The documents regarding the juridical question of the transfer of the Mother House to Rome and the consequent legal situation of the Congregation in France will be submitted to non-French jurists.

Whatever the decision may be, the Superior General and his Council ask for the independence and the modernization of the material installations of the General Administration.

### 3. THE SUPERIOR GENERAL:

A.) The Chapter decided that nothing should be changed in the Constitutions in the matter of the duration of the mandate of the Superior General or his re-election.

B.) The Superior General, like any other Superior, is entitled to make use of all the powers granted to him by the Constitutions and the Coutumier, whatever the importance of the matter submitted to him.

C.) In disposing of movable and immovable goods of the Congregation, the Superior General and his General Council will respect the prescriptions of Canon Law and the Constitutions.

D.) Leaving the ordinary administration and correspondence in the hands of his councillors and secretaries, the Superior General will have the leisure required for dealing with questions of general import.

E.) The Superior General will visit the provinces and missions as far as this is possible, but

since it is impossible to determine further the frequency of these visits, this matter is left entirely to his own discretion.

F.) The honor of having the Superior General to preside at the annual retreat is one that belongs by right to no particular province.

#### 4. GENERAL COUNCIL:

A.) Six Councillors suffice to take care of the work of administration and of the visits. It is to be desired that Councillors be chosen among those who are capable of safeguarding the general interests of the Congregation because of their knowledge of various provinces and languages and of our diverse works.

B.) The General Chapter asks that an equitable distribution of mandates be secured through wide consultation before elections, and in a spirit of fraternal cooperation. It decrees that it would not be opportune to change our Constitutions, either by limiting the number of councillors coming originally from the same province, or by modifying the means of choosing them foreseen by the Constitutions.

C.) The functions of General Councillors as correspondents for provinces and districts are clearly indicated in numbers 353 and 444 of the General Coutumier.

D.) In view of the stability of their mandate, a General Assistant or Councillor should not be proposed for the function of ec-

clesiastical superior, nor should they be charged with a mission which would keep them away from the Mother House for more than six months. It remains, however, within the power of the General Council to judge differently in exceptional cases.

E.) There should be no question of limiting to two rigid periods of twelve years the mandate of General Assistants or Councillors.

F.) The powers of General Assistants and Councillors are clearly indicated in the Constitutions and the General Customary.

#### 5. GENERAL FUNCTION- ARIES:

The General Secretaries and Archivists are bound to observe the rules of prudence in the preservation of secret and confidential documents as is required by Canon Law.

#### 6. GENERAL DELEGATE:

The creation of this new office, which is destined to establish and maintain better contact between the Mother House and the Superiors of provinces and districts, and a more judicious distribution of the personnel, is a question that will require earnest preliminary study, which has been entrusted to the Superior General and his Council.

#### 7. VICAR GENERAL OF THE CONGREGATION:

The members of the Chapter decree the maintenance of the

present text of our Constitutions, but they desire the insertion in the General Customary of the following commentary: "The Vicar General will be chosen by all the members 'by right' of the General Chapter who are present at the time of the election of the Vicar General."

## 8. GENERAL CHAPTER:

### A.) Members by right:

1.) The General Chapter has agreed that there ought to be inserted in our Constitutions a phrase indicating that a certain number of ecclesiastical superiors should be called to the General Chapter as members by right, as was done in 1950.

2.) The general functionaries remain members by right.

### B.) Members by delegation:

1.) The number of delegates by election should remain inferior to the number of members by right, as it has been in the past. The number of delegates to be chosen should be between half and the two-thirds of the number of members by right.

2.) Ecclesiastical Superiors remain electors and eligible.

3.) The right of voting does not belong to the Brothers.

4.) The election of delegates will be done, not by provinces, but by territorial regions comprising several districts. These electoral territories will be determined by the General Council. Isolated districts can be attached to their original province as well as Fath-

ers employed in districts that have religious who have come from various provinces.

C.) Their Excellencies, Bishops and Vicars Apostolic, have full liberty to assist at the deliberations of the Commissions of the General Chapter.

D.) The Superior General and his General Council will take care to prepare in time the agenda of the Chapter together with the suggestions proposed to the Assembly. During the year that precedes the opening of the General Chapter, the administrative Chapters of the communities, districts and provinces will collect and prepare in time the motions to be presented to the Chapter, and will send them to the General Council. In the letter of convocation of the Chapter, the Superior General will recall the final date before which the motions should reach the Mother House, so that the questions to be dealt with can be submitted to the members of the Chapter several months before the opening of its deliberations.

E.) A permanent commission for the revision of the Constitutions and the Coutumiers will function at the Mother House. All confreres are invited to send in their suggestions.

F.) Since, because of the war, the decrees of the Chapter of 1938 have not been executed everywhere, the text of the decrees of that Chapter which are not modified by the new text of 1950,



will be sent to each province and district.

## 9. GENERAL ADMINISTRATION:

A.) It is desirable as much as possible that the Superior General and the general functionaries should know French and English.

B.) The provinces which since 1938 have their own Provincial Bulletin will have read in the refectories of the Senior Scholastics and Novitiates, and during community meetings in other houses, the monthly Avis of the Superior General and the official communications of the Mother House.

C.) The Chapter reminds Provincial Superiors of their obligation to transmit as quickly as possible to the communities and to isolated confreres the bulletins, avis du mois, and announcements of deaths.

D.) No community except those that are truly international, should depend on the Mother House except in cases where the Superior General and his Council will judge otherwise.

## 10. ROME:

A.) It is to be desired that we have a good postulator who will be occupied with fostering our causes of beatification.

B.) It would be a good thing to have a Cardinal Protector for the Congregation, by preference one chosen from among the Cardi-

nals who are members of the Propagation of the Faith.

C.) It is desirable that the General Procurator at the Holy See establish a good secretariate for publicity in Rome; but it is well understood that the normal secretariate of the missions is at the Mother House. (Bul. Gen. p. 607)

## 11. NEW PROVINCES:

It is most desirable that new provinces should be established; this should be undertaken as much as possible and should be done under the guidance of the General Council, after detailed and exact reports have been transmitted to it by the provinces concerned:

Ireland for Australia;

Romance Switzerland for German Switzerland;

Portugal for Spain and Argentina;

Holland for Italy;

Canada with the help of U. S. A. for English-speaking Canada;

Holland and Germany for Brazil.

## 12. SEMINARIES OF THE HOLY GHOST:

The transfer of the Seminary of the Holy Ghost to a place in the neighborhood of Paris or the South of France will be studied by the Superior General and his Council.

## 13. CONSTITUTIONS:

Unanimously adopted by the members was the resolution of entrusting to the General Administration the care of inserting into

the text of the Constitutions the changes which will simplify it and offer a better arrangement of contents.

The new text will comprise the changes decreed by the Chapter. Once the text is assembled, it will be transmitted to the members by right and by choice of the Chapter in order that they may express useful observations about it. Then, after due corrections have been made, the new text will be presented to Rome for its approbation.

## **SECOND COMMISSION**

### *The Religious Life*

#### **1. OUR FOUNDERS:**

a) The feast of our Venerated Father, Claude Poullart des Places will be celebrated with the same solemnity as that of our Venerable Father.

b) All the Provinces will faithfully translate the life and the writings of the Venerated Claude Poullart des Places and of the Venerable Father. And, as has been done in several Provinces, a translation of the latter's Spiritual Writings, the Directory and at least a selection of his letters will be made.

c) The General Council will charge one or more specialists with the task of determining exactly the teaching of our Founders. The teaching of this doctrine will be imposed on all the Novitates and Scholasticates.

d) The General Council will see to it that our houses, especially new foundations, possess the life and the writings of our Founders.

#### **2. POVERTY:**

a) The General Coutumier, No. 214, will need revision in the sense that the Vicar or Prefect Apostolics are the judges of the modern means to be employed in the ministry. It is proper to follow the evolution of modern means to be employed in the ministry. It is proper to follow the evolution of modern means to facilitate the apostolate. But the Ordinary will try to avoid the danger of exclusivism when he grants the use of a car to a religious.

b) It belongs to the Customary of the Provinces to regulate the question of personal typewriters, which usually are portable machines; but it is understood that an office typewriter belongs always to the community.

#### **3. CHARITY:**

The Chapter expresses to our confreres of Poland, who have been so grievously tried since December 1949, their profound sympathy and the best wishes of the Congregation. It decrees that to the prayer for the Church and the Sovereign Pontiff, recited at morning prayer, should be added the words: For our Polish Province, or something similar.

#### **4. THREE MONTHLY RETREATS:**

It was decreed, after the vote

required for this change, to insert in our Constitutions that the Fathers of the Congregation will make their quarterly retreat in common.

#### 5. YEARLY RETREAT:

a) The annual retreats are exercises in common which are obligatory for all. The exceptions which the Provincial Superiors are entitled to make should be rare.

b) It belongs to the Fathers of the Congregation to preach our retreats. Once in a while it is permissible to invite one who is not a member to preach this retreat in accord with the Provincial or Principal Superior.

c) This exercise should be followed carefully and the Principal Superiors will see to it that suitable works on the Spiritual Life are put at the disposal of the retreatants. They will make it a point to secure recollection and silence.

#### 6. SILENCE:

a) Superiors will see to it that silence is observed; they will combat abuses that may easily creep in through the immoderate use of the radio.

b) It belongs to Provincial Superiors to establish in their Customaries the number of additional recreations which they see fit to authorize in their jurisdictions.

#### 7. CLOISTER:

The Chapter demands that the cloister be strictly maintained. As

regards the use of help for Chapels and sacristies, one can follow the Coutumier, No. 351. For domestic service in our houses, the Superior should eliminate abuses, in conformity with the prescriptions of Canon 1352, which demands housekeepers **proveciore aetate** and above suspicion.

#### 8. PRAYERS:

a) The Manual of Prayers of the Mother House will be obligatory for the entire Congregation with the exception of the Acts of Faith, Hope and Charity, for which the form used in the country may be adopted.

b) The status quo is maintained for the prayers for the Sovereign Pontiff in morning prayer.

c) We should retain the principle of common prayers proper to the Congregation. However, it is permitted, but only in houses of formation, and by the way of exception, that on Sundays and Feast days Compline shall replace evening prayer, according to the judgment of the Father Director of the house and in accord with the Father Provincial.

#### 9. LITURGY:

It is permissible to transfer the Mass of the Holy Ghost to the second or third Monday of the month when the first Monday does not permit that Mass.

#### 10. CLOTHING:

It is forbidden to wear sport clothes in mission countries, when traveling, or in public.

## 11. BROTHERS:

a) In this matter it is necessary to follow the Constitutions where everything is foreseen. If every bursar were taking care of the Brothers as he should in a true family spirit, if he sought always to create a greater spirit of community life for meals, rising, etc., everything would go well.

b) Superiors should pay close attention to providing Brothers with everything demanded by the Constitutions, above all, in what concerns spiritual help, especially through the practice of direction.

c) It is recommended to the Brothers not to yield to excessive desires for absolute equality.

d) It is recommended that as far as possible Brothers be given a professional formation so useful for the missions, that is, they should learn fundamental trades like that of masonry, carpentry, mechanics, and also education; and this not merely for the advantages it may bring to the houses of the provinces.

e) It is recommended that the Brothers who have entered the Congregation to go to the missions should be sent there after they have finished their first three years. For this purpose they shall be given a solid religious and professional formation, for the Superiors will remember that a profound religious formation is the best guarantee for perseverance in religious life and for fruitful professional and apostolic work.

## THIRD COMMISSION

### *Houses of Formation*

#### 1. SCHOLASTICS

a) The Chapter entrusts to the Commission of the Constitutions the task of acting upon the wish that has been expressed to the effect that "in Constitution 18 or in a special Constitution there should be clearly specified and assembled the rules that govern the formation of scholastics." In the meantime, and over and above this measure, it is desirable that a directory be drawn up for directors of our Junior and Senior Scholasticates; this directory should be fixed by each Provincial for the houses of his jurisdiction.

b) The Customary of each scholasticate can determine the prerogatives of local superiors, directors, bursars, and other functionaries, before receiving the approbation of the Superior General and his Council.

#### 2. JUNIOR SCHOLASTICATES:

a) Superiors should be guided in their directives by this twofold concern: not to admit young men who give rather manifest signs of not having a vocation; to adapt to our apostolic ideals the specialized methods which could be introduced in our houses of formation, while watching lest these movements become a cause for differentiation between pupils.

b) All candidates for the priesthood should have finished their

regular course of (humanities) studies according to the programs of the diverse countries where the Junior Scholasticates are located; and they should obtain the corresponding degrees wherever that is possible.

c) It is very desirable that all aspirants should gain a practical knowledge of French and English.

### 3. SENIOR SCHOLASTICATES:

a) The Chapter asks that the formation imparted in our houses should counteract the modern spirit which entertains an exaggerated desire for equality; this should be done by a solid formation which stresses poverty and obedience. Directors will inculcate in the minds of scholastics a true notion of these virtues, and will avoid granting them excessive permissions. They will watch over also and give courses to them in politeness so that they will be true gentlemen.

b) It is of the highest importance to the Congregation that the greatest number possible of its members possess official degrees in view of the services which they will have to render in the Provinces and Missions.

c) It belongs to each Province to determine the time that is most suitable for university studies to be made in houses that are centers for study and even more so true houses of religious formation. For it is during the first three years of religious life that

the greater number of defections occur.

d) as regards the subjects to be taught, we must follow the directives of Rome. It is important, however, not to multiply courses of every kind to the detriment of essential subjects. And it is recommended to professors to keep in touch with actual questions in order to deal with them, in relation to the course they are teaching, without overburdening the schedule.

e) During their studies the scholastics will be initiated into a practical course in the fundamentals of bookkeeping.

f) It is impossible to formulate an exact rule in the matter of interrupting the studies of scholastics to send them to act as prefects and professors in schools, for conditions differ considerably from Province to Province. Nevertheless, we should avoid sending questionable subjects to our houses of formation. Also we should avoid such interruptions of studies which will prevent the scholastics from continuing the same at their return to the house of studies. A Scholastic who would refuse to accept the office of prefect or professor would thereby give evidences, generally speaking, of being in need of such a trial.

g) The Chapter stresses the importance for missionaries of knowing thoroughly the national language of the mission country in which they are employed, when it happens not to be their mother



tongue. And they ought to possess the degrees demanded by the governments for the direction of the schools. For this purpose, the superiors of Provinces and Districts in agreement with ecclesiastical superiors, are asked to have our missionaries receive the preparation that is necessary to them.

h) Each province will send to the Mother House a report in which are specified the modifications required by our times for the conduct of our Senior Scholasticates.

j) The Chapter asks that the rule formulated by Very Rev. Father Gabon during the war (1939-1945) be put at the disposal of all our Provinces.

#### 4. INTER - PROVINCIAL SCHOLASTICATES:

a) The greatest possible number of scholastics who are able to profit by formation at Inter-provincial Senior Scholasticates of Rome and Fribourg should be sent there. It is also to the advantage of Vicariates to send to them several young Fathers to obtain degrees in Canon Law.

b) Meetings of directors of Senior Scholasticates are desirable.

c) The Chapter considers that it is normal procedure to exchange scholastics during the years of theological studies and during vacations between provinces. It recognizes that sometimes there are financial difficulties that stand in

the way, also those of language and diversity of programs of study. Since these difficulties vary from Province to Province, the Provincial Superiors are asked to make arrangements necessary to facilitate such exchanges.

#### 5. SCHOLASTIC PRIESTS:

According to Constitution 307, scholastic priests do not have to celebrate the Mass of November 3rd for the deceased of the Congregation.

#### 6. CONSECRATION TO THE APOSTOLATE:

a) There are certainly advantages in making known in advance the destination the young Fathers will receive, but this conduct is often exposed to disillusionment, and too frequently changes have to be made in the course of six or eight months preceding the departures.

b) The Consecration will always take place in the Senior Scholasticates in which the young Fathers will have finished their studies.

c) The reference to "departure" and "farewell" should not be eliminated from the "Song of Departure," even when a certain number of the Fathers are not actually leaving for the missions.

#### 7. YOUNG FATHERS:

To prevent a missionary vocation from being spoiled, the General Chapter considers it necessary to supervise in a very spe-



cial manner the first appointment of young Fathers and to see that they be placed with Fathers who are experienced in the ministry and who are well acquainted with the native population.

## 8. CONFESSORS:

Confessors of Novices have the grave obligation of making it known in confession to subjects that are unworthy and undesirable that they are bound in conscience not to advance to their profession. Until the time when a text covering this point is inserted in Constitution 50, No. 254, this obligation of confessors of novices will be defined in the Customary.

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# FOURTH COMMISSION

## *Provinces*

### 1. PROVINCES:

a) It belongs to the General Council to consider the possibility and opportunity of dividing provinces. In principle several provinces may be established in one same country, and it is certain that such circumstances as the language, the number of members, the extent of territory, the interests of the formation of scholastics justify such divisions.

b) The Chapter expresses the wish that any group of works which may be destined to develop some day into a province should receive from the beginning the title of vice-province. This term-

inology which is actually employed will receive official recognition in Number 29 of Constitution 30.

c) It is also the wish of the Chapter that immediately after the establishment of a province, the General Council do its best to obtain from the Holy See a mission to be especially entrusted to it, as soon as conditions will allow this undertaking.

## 2. PROVINCIAL AND PRINCIPAL SUPERIORS:

a) An election for the nomination of these Superiors has been rejected. But the Chapter recalls that before a choice of major superiors is made, the Constitutions should always be applied, namely, those that recommend that the Mother House gather full and earnest information.

b) The Chapter is of the opinion that we should preserve what the Law and our Constitutions prescribe concerning the duration of the mandate of Provincial and Principal Superiors (No. 108) but it desires nevertheless that this mandate should not exceed a maximum duration of nine consecutive years.

c) The Chapter sees no conclusive reasons for changing the repartition of the ordinary powers as established by our Constitutions between provincials, the Mother House and the Holy See. In effect, since the admission to temporary and perpetual vows is an incorporation in the Society, it should depend on the Mother

House. And since the call to Orders requires a meeting of the Council, it is easier to gather the General Council than the Provincial Council whose members are rather dispersed.

d) The Chapter wants to preserve the ruling of our Constitutions which prevents a Provincial Superior from holding at the same time the office of local Superior in the house in which he resides.

e) The General Chapter is in favor of taking the necessary steps to obtain from now on, for Provincial and Principal Superiors the powers of the General administration; powers which would ipso facto be possessed by these Superiors in time of war, persecution or any other situation which would bring about the severing of communications with the Mother House. Constitution 109 does not supply the solution of all the difficulties that may occur on such occasions.

### 3. VISITORS:

A thorough visitation of provinces and districts must be made at least every five years. As far as possible the visitors will be members of the General Administration. In principle there is no obstacle in the way of having Provincial Superiors named as Visitors of districts for which their province furnishes the personnel. But because of the burdens of office of provincials it is only in exceptional cases that

they will be charged with that function, and this is left to the discretion of the General Council. On the other hand, a visit for the sake of personal information is always desirable, as it will serve the interests of the province.

### 4. LOCAL SUPERIORS:

a) The prescriptions of Canon Law regarding changes of such Superiors should always be followed.

b) At the end of their office they take rank as indicated by Constitution 8.

c) The Chapter agrees with the wish that the local Superior will not be absent from his community except when it is demanded by the affairs of his office. But it also reminds all concerned that the Superior is the judge of his obligations, under the obedience he himself owes to his Provincial or Principal Superior.

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## FIFTH COMMISSION

### *Missions*

#### 1. TIME OF APPRENTICESHIP IN A MISSION:

a) It is desirable that all Fathers, as far as possible, spend some time of "probation or apprenticeship" in a mission.

b) The Chapter is of the opinion that it is not possible to determine in a rigid manner that young Fathers who are destined to teach, should spend three years

in the ministry. This term would be too long and it might make them lose a taste for teaching.

## **2. LIFE IN COMMON:**

a) The General Chapter insists firmly on the need of maintaining life in common in conformity with Constitution 242, especially in mission countries. No Father or Brother, as a rule, should habitually live alone. Every exception to this regulation is to be granted by the Superior General.

b) In countries where the Fathers reside in separate parishes, they should be frequently changed from parish to parish, as is done for the secular clergy. At least they should make their monthly retreat in common, as is prescribed by the Customary, whenever life in common is not possible.

## **3. POVERTY:**

In the missions the Principal Superior should carefully control all financial administrations of members of the Congregation, not so much to become acquainted with the accounts as such, but to see to it that the Fathers observe perfectly their vow of poverty and are administering their affairs in conformity with the financial directives of the Ordinary.

## **4. COMMUNITY CHAPTER:**

The Vicar Apostolic is not entitled in virtue of that capacity to preside at the Chapter of the community, but as a religious he is entitled to be interested in the

questions that are dealt with at such meetings. Nevertheless, since his authority might somewhat impede the freedom of discussions, he should use much prudence, and it would be preferable for the Vicar Apostolic, who as a member of the Congregation considers that he has some remarks to make at the meeting, to hand them in to the Superior before the meeting, and the latter will then make them known to the members.

## **5. RECOLLECTION:**

The Fathers who are on leave and who have to spend the time prescribed for "Recollection," should make the necessary arrangements either by returning sooner to their own country or by leaving the mission at a later date, according to the time set for the recollection in the province.

## **6. MISSIONARIES ON LEAVE:**

a) It is desirable that, as a general rule, missionaries should return every five or six years, taking account of the climate of the country where the missionary is employed and the condition of his health. But this return to one's country is not something that any missionary may claim as a strict right.

b) The duration of the vacation is determined by agreement of the ecclesiastical Superior and the principal Superior, and is to be judged according to the condition of physical health of the missionary, together with his moral and intellectual condition or other

particular circumstances. This decision is then communicated to the Provincial who will advise the Principal Superior in time, if the duration of the vacation requires prolongation.

c) As regards a stay in one's family and in community, let the prescriptions of the Constitutions (295) and of the Customary (344) be followed. This stay is certainly not contrary to the Constitutions, and missionary Congregations, which were formerly very severe on this point, are at present granting such vacations regularly. We should take into consideration duties of charity and of missionary publicity.

d) Principal Superiors will advise the provincials in time about the return on vacation of missionaries, and they will send them a report on the missionaries concerned, so that the necessary measures may be taken for the physical and moral rehabilitation of these confreres.

e) Since the stay of missionaries in a community is of the utmost importance for the missionaries' moral well-being, provincials will see to it that they are thus able to renew themselves in the religious life. But they will also take care that in the meantime these missionaries are able to get the necessary rest in these communities, and will draw from their stay greater efficiency for their ministry from the apostolic, social and intellectual standpoint.

## 7. PRINCIPAL SUPERIORS:

a) In order to facilitate the office of Religious Superior, it is desirable that, as much as possible, the ecclesiastical authorities should entrust to him responsibility which leaves him sufficient liberty, as for example, in the office of Director of Education.

b) The Chapter reminds all concerned that one can follow the regulations of Constitution Number 3 and the Coutumier, page 191, in the matter of the title to be given to a Religious Superior.

c) Following the instruction of the Propagation of the Faith, the Religious Superior is entitled to choose his own residence, in agreement, however, with the ecclesiastical superior.

d) The Chapter refers to Canon Law and to the instruction of the Propagation of the Faith of December 8, 1929, addressed to Vicars Apostolic, and which has been copied in the Customary, page 196, for settling the question of the relations of the ecclesiastical and religious authorities in the nomination of religious for ecclesiastical offices.

e) The Chapter desires that as far as possible, the religious Superior should not be Provicar or Vicar Delegate.

f) In the matter of agreements that might have been concluded by our Fathers with ecclesiastical authorities, without notice given in advance to the Principal Superior, the Chapter reminds those

concerned that it is necessary to observe Canon Law, our Constitutions and the instruction of the Propagation of the Faith of December 8, 1929.

g) The Chapter leaves to the judgment of the General Council the question of reducing the number of religious superiors. But it expresses the wish that, according to circumstances favoring such a change, the Council could gather several ecclesiastical jurisdictions under the authority of a single Principal Superior.

## **8. DISMISSAL OF A MISSIONARY:**

The Principal Superior and the Ecclesiastical Superior will agree to have recourse to the Superior General whenever they see the necessity of sending back to the Superior of their Province missionaries who, for some reason or another, they are unable to keep.

## **9. RELATIONS WITH THE AFRICAN CLERGY:**

a) It is advisable that our Holy Ghost confreres consent to live with the African clergy on a basis of material equality, according to the eventual directives of Apostolic Vicars and according to the counsel of our Venerable Father. (Sp. Dir. 3).

b) It is the opinion of the Chapter that strictly speaking no Father could be forced to live in community with an African Priest. But when the rectory belongs to the Vicar Apostolic, the latter can demand that the African priest

reside there. On the other hand, a duty of charity and of apostolate will in practice oblige our confreres to live in community with African priests, for it is necessary to form, to sustain and to follow at the beginning of their ministry African priests; and it is also necessary to avoid at all costs whatever would suggest a desire for racial discrimination.

Certainly one solitary Holy Ghost Father together with one or several African priests does not constitute a Holy Ghost community to which the Father has a strict right. But in virtue of its right to interpret the laws, the Chapter agrees that Constitution No. 242 is not opposed to the case where one Holy Ghost Father alone lives with an African priest during the time that it is necessary for the formation of the African clergy.

c) Since the General Chapter accepts the condition of one Holy Ghost Father living in community with an African priest during the period of formation of an African clergy, it seems that we cannot distinguish between cases when one or other is Superior and inferior. In both cases it is evident that the religious, whether Father or Brother, must preserve full liberty of fulfilling all his religious exercises. Nevertheless, this situation must be considered to be exceptional, and should be as temporary as possible. This is especially the case when the religious is the subject.



It is well understood that a religious has the strict right of refusing to live outside a community; for the benefit of his confreres, the Religious Superior has therefore the right to refuse this sort of an appointment; this however is not done in view of racial discrimination, but solely to safeguard religious life.

d) In principle, the Holy Ghost Fathers have a right to special Retreats; but in view of the present situation in many Vicariates which have only a few African priests (less than five), circumstances require that African priests be admitted to these retreats.

#### 10. AFRICAN VOCATIONS:

a) It is not recommended to send to Europe or America, for the sake of making them Holy Ghost Fathers, African candidates who have not yet completed their secondary studies. They should finish their studies in their own country before they come to Noviciates in Europe or in America.

b) The Chapter demands that we joyfully accept African vocations. The question of establishing African Provinces seems premature, although such provinces are desirable in principle. In the meantime, such vocations will be sent to Europe or America. In effect there would be an insufficient number of subjects to organize a Novitiate on mission territory and it would be difficult at the present to create a truly Holy

Ghost atmosphere outside the communities of Europe or America. Nevertheless, the establishment of a Novitiate destined to receive Novices belonging to several African districts will have to be considered in the more or less near future.

#### 11. HOUSES OF REST:

a) It is desirable to establish a house of rest for the missionaries of several districts, and the acquisition of such a house in countries where the number of missionaries is considerable, as for example in Cameron, should be taken into consideration. Such a house would be owned by the Congregation and should be paid for out of the resources of the districts concerned.

b) The Assembly has invited Vicars Apostolic and Principal Superiors to reach agreements with the Provincial who provide the personnel for their districts, for the sake of establishing in their Provinces houses that will receive missionaries who are ill or advanced in age, wherever such houses do not yet exist.

#### 12. STATISTICS:

It is desirable that a second copy of documents that are to be sent to Rome, namely, statistics, annual and quinquennial reports—with the exception of confidential and secret papers—be sent to the Mother House. In jurisdictions that are not entrusted to Holy Ghost ecclesiastical authorities, the Religious Superior will



send the annual statistic for the works that are entrusted to the Congregation.

### 13. VARIA:

a) The Chapter refers to the Constitutions, No. 126, for the conditions of the existence of *maison formee*, regularly constituted houses; also to Constitutions No. 137 and No. 112.

b) The Chapter desires that the Congregation should have in mission territory houses and works that belong to the Society. It desires that the General Council should supply to Ecclesiastical Superiors a definite form of contract concerning such matters, according to the recommendation of the instruction of the Propagation of the Faith.

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## SIXTH COMMISSION

### *Temporal Affairs*

#### 1. PERSONAL CONTRIBUTION:

The General administration will determine the maximum tax for the personal contribution in accord with the circumstances of place, time and person. It will be the judge in particular cases which deserve special attention.

The Chapter is of the opinion that it is necessary to preserve the system that has been in vogue since 1945, in the matter of collecting this personal contribution.

#### 2. FINANCIAL RESOURCES:

a) In colonial dioceses a maxi-

mum tax will be established for each parish. If there is a surplus, the same will be handed over to the Superior of the district for the province from which the missionaries are received.

b) All provinces are asked to make great efforts to gather the resources that are necessary for the upkeep and the development of their works, especially for the increase of the number of aspirants. For even with the personal contribution, it is difficult at present for a province to cover all its expenses.

c) The General Chapter draws the attention of all concerned to the help which the Congregation provides for the work of evangelization, by giving to that enterprise a great part of the earnings gathered by the services and the endeavors of its professed members. For this reason, and in view of the future history of Christian development, it is proper to mention this financial contribution of our Congregation in the reports that are sent to Rome.

#### 3. FINANCIAL ADMINISTRATION:

The Chapter was pleased to recognize that the special committee appointed to verify the accounts found them in agreement with the report that had been submitted by the Very Rev. Father General Econome. Because of their devotedness and their labors, it has seen fit to congratulate the general economies who have successively been in charge since 1938,

namely, the Very Rev. Fathers Salomon, Marc Duval and Jean Letourneur.

#### 4. BURSARS:

It belongs to the Superior and his Council to watch over the bursar's administration of the house; and it is not necessary to have recourse to any sort of referen-

dum to know what the wishes of our members are in this respect.

#### 5. LIBRARIES:

The Chapter considers that it is evident that libraries should be kept up properly and it desires that Superiors should see to it that they are provided with excellent works.

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## GOOD WISHES OF FRENCH GOVERNMENT

### MINISTRY OF FOREIGN AFFAIRS

Paris, September 26, 1950.  
Very Reverend Father General  
Secretary:

I wish to thank you for making known to us that the General Chapter of your Congregation has chosen as a successor to His Excellency, The Most Reverend Louis Le Hunsec, the Very Reverend Francis Griffin. We are confident that under his direction the Congregation of the Holy Ghost will continue its important task in metropolitan France and in France beyond the seas.

We wish the Very Rev. Father Griffin every success that his mission deserves, and we trust that your Congregation, as in the past, will at the same time be instrumental in diffusing French culture in the mission fields.

Respectfully yours,

For the Minister and through the authorization of the Councillor of

State, the General Director of cultural relations.

For the General Director and p.q.  
(Illegible signature)

To Very Rev. Father Navarre,  
General Secretary of the Congregation of the Holy Ghost,  
30, rue Lhomond, Paris V.

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The General Secretariate is able to provide a photograph of our Very Reverend Superior General. It measures 18 by 24 centimeters and costs 200 francs.

It has been sent to the Major Superiors of the Provinces and the Principal Houses of Europe and North America, according to the number of copies of the General Bulletin that are usually provided. The Principal Superiors of the districts of America, Africa and Madagascar, and confreres who may desire copies are asked to send in their request to the General Secretariate as soon as possible.

# MANUAL OF PRAYERS AND CELEBRET

## MANUAL OF PRAYERS TO BE SAID IN COMMON:

The General Secretariate has published the **MANUAL OF COMMUNITY PRAYERS**.

Some changes have been introduced in it; some of them were made a long time ago, others are recent. There is a change in the wording of our invocation at night prayer for the advancement of the cause of our Venerable Father, in accordance with the suggestion of the Holy See. In the Litanies of the Blessed Virgin, the prayer *Concede* replaces the oration *Defende*, because the former is henceforth marked in the *PRECES ET PIA OPERA* as forming an integral part of the Litanies. Finally, we have added the form used at the Mother House to the Novena to obtain the Beatification of our Venerable Father. We have considered it

opportune to mention in the last four pages of the booklet, and according to *PRECES ET PIA OPERA*, what indulgences are attached to the prayers we recite in our exercises of piety to prompt us to say them better.

This Manual is destined for use in countries that use the French language. Each province will make its translation of the same. However, as regards the Acts of Faith, Hope and Charity which are recited in morning prayer, it is permissible to make use of the formulae that are proper to individual countries.

## 2. THE CELEBRET:

The General Secretariate has at the disposal of the Very Rev. Provincials and Principal Superiors "Celebrets" according to the prescribed form adopted.

THE GENERAL SECRETARY:  
M. Nevarre.

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## GENERAL REPORT

*of*

**Most Rev. Louis Le Hunsec**

My dear Confreres:

First of all I invite you to unite your thanks to God to that of my own, because He has enabled us to gather here for the General Chapter, and again be-

cause He has spared us during the last war, a calamity which might have compromised the future of our Congregation.

The war has no doubt occasioned many losses, but, through

God's mercy, they have been much less considerable than could have been expected. The German Province has certainly suffered the most, in personnel and in property. The French Province, although equally exposed to the engines of war, has suffered but limited losses of material goods. The Belgian and Dutch Provinces were also severely tried but, like the German Province, they have mustered all their energies to repair the damages. Let us, therefore, thank the Holy Ghost, through the Immaculate Heart of Mary, because we have been spared, *quia non sumus consumpti*.

I have certainly been aided by the incessant prayers of the members of the Congregation and by the wise and efficacious help of the Fathers which the last General Chapter had appointed to help me during the last twelve years. I am most grateful to them, in particular to Fathers Navarre and Herbinier, for their untiring labors as General Secretary and Private Secretary respectively.

### **General Council—General Administration**

The General Council now retains only three of the original members who were chosen by the Chapter of 1938, namely, the Very Reverend Fathers Jolly, Griffin and Cabon. The Very Reverend Francis Monnier was the first to leave the Council, because he had been called by the Holy Father to become rector of the French

Seminary at the death of Father Jean Baptiste Frey, in May, 1939. Next came the painful loss of Father Ejile Muller in December 1939, followed by that of Father Janin in November 1948. They were replaced by the Very Reverend Fathers Emile Baraban, Clemente Pereira and Joseph Quinlan. We were glad to be able to include in our Council representatives of our Provinces of Portugal and the United States.

At the death of Very Reverend Father Janin, Father Jolly became First Assistant, and Father Griffin Second Assistant.

Our General Procurator with the Holy See, the Very Reverend Auguste Brault became incapacitated through deafness and resigned last year, after sixteen years of fruitful service. The Very Reverend Henri Neyraud, who belonged to the Mission of Gabon, was called to replace him.

The Very Reverend Jean Gay, General Secretary, having been appointed Coadjutor Bishop of Guadeloupe, was replaced by Very Reverend Marcel Navarre. Very Reverend Emile Salomon, after much labor as General Procurator and Bursar, was given a deserved rest and was sent into another field of apostolic endeavor. Very Reverend Marc Duval took over the function for two years and was then appointed to assist the work of the orphans of Autueil. Today our finances are taken care of by the able Father Jean Letourneur.

## Provincials

The General Council bestows its utmost care and solicitude to the question of the appointment of Provincials. For theirs is a vital function; the future of the Congregation is in their hands; on them principally depends the responsibility of obtaining vocations and forming candidates. They must plan for the future, foresee and provide, devote themselves to the progress of the works in their province, with entire docility to the views of the Mother House, namely in view of assuring the prosperity of the missions which the Holy See has entrusted to our Congregation.

The French Province has had at its head the Very Reverend Fathers Aloise Aman, the successor of Father Nique, from 1938 to 1944; Emile Laurent, 1944 to 1947; and Leon Cronoer, who is still in charge.

The Irish Province has been administered by the Very Reverend Daniel Murphy until 1947; today it is in charge of Very Reverend Patrick O'Carroll.

The German Province is under the direction of Very Reverend Richard Graf, the successor of Very Reverend Johannes Hoffmann. Allow me to point out the long terms of superiorship of the Very Rev. Fathers Murphy (1934-1947) and Hoffmann (1924-1947). Both have done excellent work for their respective jurisdictions and deserve our gratitude.

The Portuguese Province has been governed in turn by the Very Reverend Fathers Clemente Pereira, Jose Oliveira and, for the last year, by the Very Reverend Agostinho Moura.

The Province of the United States, after the death of the lamented Father Plunkett, has been governed by the Very Reverend George Collins, who had been formed at the side of his two predecessors, and who has greatly developed the works of this important province during ten years. It is presently in charge of the Very Reverend Francis McGlynn.

The Belgian Province has been governed first by Very Reverend Georges van den Bulcke, who died in 1940; he was succeeded by Very Reverend Jean Fryns, the present incumbent.

The Dutch Province was administered for twelve years by the Very Reverend Lambertus Vogel, and has been governed by Very Reverend Hendrick Strick since 1946.

I shall say a word later on of the provinces that have been created in more recent years.

I have contented myself with giving names. But they are the names of our best qualified workers, to whom we owe our prosperity. We must add a word of gratitude towards all the confreres who have assisted them, whatever their occupation may have been, and who have labored with them to maintain and increase and



educate the personnel of Fathers and Brothers.

### The Eloquent Testimony of Statistics

In January 1950 our Congregation numbered 4,289 professed members, in contrast with the 3,504 of 1938 and 2,000 of 1926. This is consoling. But a more detailed analysis will enable us to make some practical reflexions. The following are the numbers of members at the time of our last General Chapters:

	1926	1938	1950
Fathers -----	954	1,732	2,502
Scholastics ----	430	865	899
Brothers -----	616	907	798

From 1926 to 1938, 1,748 clerics made their profession; 1,737 from 1938 to 1950, which is an average of 145 per year. From 1926 to 1938, 668 Brothers made their profession, or 55 per year; 341 only from 1938 to 1950, or 28 per year. From 1926 to 1938, 1,054 made their consecration to the Apostolate, an average of 87 per year; from 1938 to 1950, 1,313, an average of 109 per year.

This enables us to see that, as regards clerics, there is a notable difference between the number of professions and that of apostolic consecrations (1,313 consecrations against 1,737 professions). For the second period, which is the better one, there are only 109 apostolic consecrations per year against 145 professions. It is true that there are deaths: 48 scholastics died during these two years.

But it remains true nevertheless, and it was painful for the Superior General to have to witness the fact, that there were too many who left after their profession; 382 from 1938 to 1950, that is almost 22% of the number of professions.

Even more sad is the picture offered by the statistics in regard to Brothers. In the last twelve years there have been 341 professions and, in that same period, there have been 248 who have left the Congregation; 72% of the number of professions. That means that more have left than have died. For death also has added its toll. During the last twelve years we have lost 371 Fathers, 48 scholastics and 179 Brothers, 598 professed, or an average of about 50 per year.

Beati Mortui! They, at least so we hope, have conquered the place reserved for them in Heaven. But what about the others who have left us? I mean the excessive number of young professed members, Brothers and Scholastics. Are they not to be pitied for having abandoned their religious life? Was it not because they yielded to cowardice? Does it not seem to be so? The war, the military service, have no doubt offered them special occasions for it, but what about those who returned to us and who had been strengthened by these very trials and made apparently more firm in their vocation? They have not withdrawn from our Society.



## In the Provinces

When now we examine the same twelve years for each province, this is what we find:

In France, 530 professions of clerics, that is an average of 44 per year; 110 professions of Brothers, that is 9 per year; 435 apostolic consecrations, or 36 per year.

The war has affected the minds of many and caused a diminution in the number of vocations, in dioceses as well as in the Congregations. That is one of the reasons why some Bishops try to retain those who have vocations and do not allow us to visit schools in their dioceses for the sake of getting vocations. Other methods for obtaining them have been tried, for example the work of publicity done by the students themselves; and the results have been satisfactory.

During the war, Chevilly was partly occupied. Mortain, Orly, Neufgrange, Saverne, Blotzheim, were more thoroughly occupied, or had to be evacuated. Cellule became the senior scholasticate before becoming the novitiate for clerics. Hence we find that the number of junior scholastics which was in excess of 800 in 1938, fell to 250 in 1945. But in spite of the difficulties mentioned above the numbers are increasing once more, and we have reached the number of 450 junior scholastics. All the former houses are functioning once more, though some have changed their location. A new apostolic school has been

opened in Jura, at Bletterans. The novitiate for the Brothers has been transferred to Pire, and the three-year schooling for Brothers is continued at Chevilly. This province has lost, through the war, 24 Fathers and 11 scholastics and Brothers.

In Ireland: 417 professions of clerics; an average of 34 per year; 22 professions of Brothers, which is less than 2 per year; 217 apostolic consecrations, or more than 17 per year. Although the number of junior scholastics has not increased, the number of novices grows through the acceptance of young men coming from the colleges or from other houses. The selection of candidates is rigorous, but Ireland, together with Holland, is the province that has the smallest number of scholastics who leave the Congregation. The fine impetus given by the Very Reverend Father Murphy is still alive and the province enjoys full prosperity. The house at Kimmage, with the new buildings that are perfectly suited to its purpose, offers to our scholastics all the facilities for their studies and their piety. And our colleges are more truly than ever at the head of the educational institutions of the country.

Let us mention the fine group of spiritual authors which has arisen in the Irish Province; of these the Congregation is justly proud; they are for example, Fathers Leen, Kearney, Fennelly, Kelly, etc.

I shall not recall all that our German Province has suffered during the war, as regards its personnel and its property. With the exception of Knechtsteden, Menden and Donaueschingen, all its houses which had already been emptied to a great extent through persecution and the call to arms, were more or less entirely destroyed by bombardments. Last March I went to Cologne to inaugurate the newly constructed provincial house at a place not far from the former provincial house. I also visited several of our other houses. If everything has not yet been restored, everything is nevertheless on the march in this province, where all works came to a standstill from 1940 to 1945. We cannot but pay homage to this wonderful energy of our German confreres. In 1950, it numbered 308 junior scholastics, 10 clerical novices, and 16 senior scholastics. War casualties: 6 Fathers, 11 senior scholastics, 14 Brothers, 12 clerical novices, and 12 junior scholastics; of 19 professed members no news has been received thus far. Many scholastics and seven Brothers have not returned to the Congregation.

The Portuguese Province has been spared the horrors of war. It has nevertheless felt its consequences. From 1938 to 1950 it had 138 professions of clerics—11 per year; 54 professions of Brothers—about 5 per year; and 84 apostolic consecrations—7 per year.

It has opened a house in the university center of Coimbra. It has recently bought a large property near Lisbon, where a new senior scholasticate and a work for Brothers will be established. It has established its novitiate at Silva-Barcelos. The provincial house is once more at Lisbon and the province has also established there a center of missionary activity which contacts the youth of the entire country and makes us hope for a great increase in vocations and resources.

The great Province of the United States, which had 55 houses in 1938, has 87 in 1950, including the 9 residences of Puerto Rico. Under the direction of Very Reverend Father Collins, the Congregation has become well known throughout the country and numerous works have been undertaken. Unfortunately the enrollment of candidates has not kept pace with that development. During the last twelve years this province has had 165 professions of clerics, a little less than 14 per year; 17 professions of Brothers, a little less than one per year; 146 consecrations to the Apostolate, or about 12 per year.

The enormous distances that separate our works have suggested the idea that a division of this province might be an advantage; no doubt this will eventually become a necessity. A second junior scholasticate has already been established and it is hoped that

it will give an impetus to the increase of vocations.

The Belgian Province has been reorganized after its trials, the dispersion of 1940, and its protracted sufferings during the occupation. All the senior scholastics are in the house of Louvain which has been reconstructed and enlarged. The novices are at Cellule, together with those of the Franch Province. Only two apostolic schools have been preserved. Between 1938 and 1950 there have been 89 professions of clerics, 8 per year; 11 professions of Brothers, a little less than one per year; 64 consecrations to the apostolate, a little less than 5 per year.

The Dutch Province also has not been wanting in trials; destruction of Gennep, a fire at Gemert, devastation of Baarle-Nassau, dispersion of confreres. Today Gennep has been reconstructed, Gemert has benefited by its sorrow, Baarle is being rebuilt; a provincial house has been opened at Rhenen; a mission procure has been organized at Amsterdam. The enrollment of candidates is progressing in a most consoling manner. From 1938 to 1950 this province had 232 professions of clerics, more than 19 per year; 73 professions of Brothers, or 6 per year; 207 apostolic consecrations, more than 17 per year. After the liberation, this province was able to put 120 young Fathers at the disposal of the Superior General.

And now a word about our new provinces of Great Britain and

Canada. The Council General did not hesitate to ask Rome to permit the establishment of these provinces. When they were still vice-provinces, they already possessed the organisms that entitled them to be numbered among the official divisions of the Congregation.

The English novices as well as those of Belgium make their novitiate at Cellule. After several unfruitful attempts, the senior scholasticate has finally been established at Upton Hall. The apostolic school which provides candidates for the novitiate, remains at Castlehead. The provincial house is at Bickley, in the diocese of Southwark. It has begun a work for belated vocations with most encouraging results. The parish of St. Helena, at Peasley Cross, continues to function, and another parish at New Barnet, near London, has been entrusted to the zeal of our confreres. England, which has suffered so much through the war, has had, during the last twelve years 44 professions of clerics, about 4 per year; one profession of a Brother and 42 apostolic consecrations.

The Canadian Province has been very active during the last twelve years. It has established its novitiate at Lacau-Saumon, its senior scholasticate at Montreal, and the Very Reverend Father Provincial is presently occupying his third residence. At St. Alexandre, the junior scholasticate re-

mains attached to the college, and in 1946 our Fathers accepted the charge of the new parish of Limbour. During the war Canada graciously accepted the French scholastics and novices, as well as those of Trinidad and Haiti. During the last 12 years there were 65 professions of clerics, a little more than 5 per year; 17 professions of Brothers, and 19 apostolic consecrations. That there are but 19 consecrations to the apostolate against 65 professions of clerics, is explained by the fact that consecrations have taken place only during the last six years, and there remain 35 senior scholastics at Montreal. Nevertheless, the number of Fathers who were born in Canada has only increased by 17 during these last twelve years.

I feel bound to mention in a special way the courage and endurance of our confreres of the Vice-Province of Poland. As soon as it was possible to return to Poland after the war, Father Stanislaus Forys was charged with the reestablishment of the works which had been entirely destroyed. The older Fathers had fallen on the field of duty; only the young remained, and they were full of confidence in God. They have been struggling for the last five years, in the midst of difficulties of every kind. The Mother House and many communities, especially in the United States, have tried to help them. Alas, since November 1949 we have not received any news of them. From one

source of information, which seems to be worthy of belief, we have learned that our confreres have been sent to a concentration camp. Let us pray for them!

Finally there is the Principal Community of Bouveret. Our apostolic school of Switzerland formed a part of the French Province. Its directors have asked that a certain amount of autonomy should be granted to them, to help the enrollment of candidates. The General Council has acceded to these wishes because of the excellent work that is being done in that establishment and with the hope that eventually we shall have another province in that country. There are actually 74 Fathers attached to Bouveret, because they were born in Switzerland, 21 scholastics and 7 Brothers. For an indefinite time to come the students of Bouveret will be entrusted to the novitiate and the scholasticate of the French Province.

As regards the Principal Community of the French Seminary in Rome, I have merely to point out that it has continued to progress since the war. During that time, when the enemy was occupying Italy, the seminary was able to go on with its work and to enjoy a sufficient amount of freedom, under the protection of the Most Holy Virgin and the Sovereign Pontiff. The number of students, from 75 in 1945, has mounted to almost 150. The happy influence of the seminary, both



at Rome and in France, is always dear to us and instrumental in helping us. About thirty French bishops are former students of Santa Chiara and remain devotedly grateful to their seminary and to our Congregation.

A principal community that is truly unique is that of the Work of the Orphans—Apprentices of Autueil. This orphanage was founded by Father Roussel; it had already been accepted by the Very Reverend Schwindenhammer and the General Council, in June 1876, because “this was a very beautiful work and one that was entirely in accordance with the ends of our Congregation.” But this wish was realized only forty-seven years later, in 1925, when the work was entrusted to Archbishop Le Roy of the French Province. Father Brottier developed it in a most admirable manner and the impetus he gave it is still fully active. At his death, in 1936, the work which he had begun with 170 children, numbered 1,400 orphans, and it had spread in the region of Paris and in the provinces. Father Le Retraite succeeded him in 1936, and then Father Marc Duval took charge in 1942. On November 11, 1943, the work was constituted as a principal community, because the French Province was no longer able to insure the care of an enterprise which was developing at so rapid a rate and which demanded a very special and vigilant direction. Father Duval was

named General Director, with the prerogatives of Principal Superior. The extension of the work, which was for awhile impeded by the war, was renewed immediately after the liberation of our territory and, in 1950, there are over 3,000 orphans, distributed in twenty houses; the latest of these houses to be founded is that of “L’Espérance” in Martinique.

The personnel of the Congregation employed in this work comprises especially Fathers, who because of their weak health have not been able to go to the missions or who have returned without hope of working again in mission fields. Besides the vocations which this work provides to the Congregation, the House of Autueil has begun a seminary which will supply priests for its own needs. This work exercises a wide influence and enjoys universal good will, which is profitable to the Congregation. This work helps the apostolate, especially through its review, “Missions”. And finally the “*fama sanctitatis*” of Father Brottier and the numerous graces obtained through his intercession, as well as the continuation of a work which lives only through an evident and sensible protection of God, have created a movement which favors the opening of the Cause of Beatification of the Servant of God, Daniel Brottier. To this we were unable to give a deaf ear. The General Council agreed to, and His Eminence, Cardinal Suhard, signed on

May 31, 1946, the establishment of the tribunal which at this moment is finishing the informative progress for the Diocese of Paris. It might well be, therefore, that the work of Autueil, in recompense of the charity of our Fathers for the benefit of abandoned children, is to give to the Congregation another Cause of Beatification to be added to those of the Venerable Father and Father Laval.

I still have to say a word about our international scholasticates in Rome and Fribourg, those excellent centers for the formation of an intellectual elite, whose influence is felt in our provinces and preserves in them a unity of thought and a religious and apostolic spirit which we are eager to keep and increase. It is desirable that an ever increasing number of scholastics from our various provinces should come to these houses; for I believe that the results already obtained are satisfactory to all. Our scholasticate in Rome, in accord with the wishes of the last General Chapter, has been established in a more spacious house, that is separated from the French Seminary. It is also the residence of our Procurator General. The financial report will enlighten you as regards the negotiations that have led to this result. The scholasticate was inaugurated last October, but the number of scholastics from the various provinces is still very small. I am hoping that there

will be a growing desire to profit by the opportunities afforded by this house for the training of candidates, and that the provincials will not neglect to send there a greater number of their best subjects.

To complete this rapid review of our provinces, I add here that they have been visited, in the name of the Superior General, and in spite of the difficulties occasioned by the war, by the Very Rev. Fathers Leon Cromer (Belgium and Holland), Francis Griffin (England and the United States), Joseph Hascher (Portugal), and Jean Letourneur (Canada).

Finally, I must express here my sincere gratitude and that of the entire Congregation, to our Provinces of Portugal, the United States and Ireland, for all they have done for the Congregation during the war years.

I left our General Secretary, the Very Reverend Father Gay, at Vichy, in the free zone, near the government which was very well disposed towards us. The Minister for the Colonies and for Foreign Affairs consented to place the letters of the Mother House in the personal mail bag of the Minister, which was addressed to our ambassador at Lisbon; this was the only batch of mail which the government permitted to leave the country without previous censorship. The ambassador transmitted this mail to our procure, which in turn sent it to our prov-

inces and districts. There were other verifications required elsewhere and not all letters reached their destination, but we owe it to our house at Rua de Santa Amaro that the connection between the Mother House and the provinces was maintained in spite of the occupation. We are, therefore, most grateful to the Very Reverend Father Provincial of Portugal, to Father Correia and to all others who have helped us in this matter.

In the United States, it was the Very Reverend Father Collins who, being able to correspond more easily with all our works, had the generous initiative of translating into English the letters of the Superior General, of reproducing our Ordo, editing breviary and missal with the proper of our Congregation, and sending all this to our missions. To this he added the Mass intentions that were at his disposal, and these were received with great joy by our confreres. Once more we express to him our sincere gratitude for his kindness towards us.

This is not all. Twenty-nine of our missionaries of German nationality (26 Fathers and 3 Brothers), who were attached to the Apostolic Prefecture of Benoue before the war, were deported to the Island of Jamaica by the British authorities. There they remained in a concentration camp until 1947. The Very Reverend Father Collins sent them Mass in-

tentions and help of every kind. He even went to visit them and succeeded in having nineteen of them accepted in the United States, where they are now employed in the province, while the other ten have been able to return to Germany. For this brotherly charity also we owe him our gratitude.

We desire to thank also our Irish Province which, although less tried by the war, has desired to come to the assistance of the greater sufferers. The Very Reverend Father Murphy and his Council placed at the disposal of the Mother House a very important sum (2,000 pounds sterling), which has enabled us to come to the aid of our provinces which have suffered most during the war.

All these are signs of the great charity which unites our provinces, districts and the members of the Congregation of the Holy Ghost. This does not surprise me, but I was delighted to be able to witness its extent at a time that was particularly painful. I am sure that our Venerable Father, from the heights of heaven, has also rejoiced, for this was an eloquent manifestation of the fraternal spirit which he inculcated in the hearts of his sons:  
**Cor unum et anima una.**

#### Mission Districts

An innovation was introduced in our administration, and it is well that you should be able to

appreciate its results. The last General Chapter had asked for it; the Sacred Congregation of Religious had vigorously counseled it, and the General Council saw considerable advantages in it, besides a few inconveniences of minor importance for which a remedy would easily be available. We mean, as you already have guessed, the appointment of religious superiors in our mission districts.

Until 1938, with the exception of the dioceses of the ancient French Colonies and the Island of Mauritius, the ecclesiastical superior fulfilled also the function of religious superior; there was a cumulation of offices. By introducing this innovation, we did not intend to diminish the authority of the bishop, but we relieved him of a part of his responsibility, transferring it to one of his priests; and the latter, while taking over part of this burden, was able, in many cases, to offer him valuable assistance.

In practice, we can say that in each district, the religious superior chosen by the General Council has fulfilled his functions in full accord with the bishop. Also in almost all cases, the choice has fallen upon the missionary who, through his knowledge of conditions in the mission and his experience, was best able to render numerous services to the confreres of the vicariate or prefecture.

Does that mean that everything has run smoothly under the new

plan? First of all, we are able to mention that the greater number of our vicars apostolic have accepted the division of functions and of authority between the ecclesiastical and the religious. But there has been one here or there who has pouted, or almost pouted, because of the new arrangement; who has manifested his displeasure and who, in practice, has not made any changes from his former ways, totally ignoring, or almost, the person and the rights of the religious superior, for example, in the matter of appointing or displacing religious missionaries.

And do not think that what I am saying is pure invention. No, it is something real, a flaw that was frequently mentioned in letters of superiors of districts in their correspondence with the Mother House. No doubt, up to the present, there have not been any serious conflicts between the two authorities. But God alone knows whether this apparent peace has not been preserved merely because the religious superior was willing to efface himself completely, and because of the discretion shown by the Mother House; for we preached patience to our delegates in the presence of this encroachment on the part of the authority, and we hope that this failing was committed unconsciously.

It is true also that this attitude of bishops is encouraged by the fact that religious mission-

aries, especially the older ones, consider themselves to belong entirely to the bishop, to the vicariate, as if the Congregation had lost all power over them. But this is an error. For the religious priest or Brother, who is placed at the disposal of the bishop through the intermediary of the religious superior, is not incardinated in the diocese or vicariate as secular priests are incardinated in this or that diocese. Here is the proof. When the bishop, for reasons of physical or mental health, refuses to retain any longer such or such a Father, he does not then provide for him, nor does he hesitate to return him to the religious superior, that is, to the Congregation to which he happens to belong.

This is only one point, and I have thought it proper to bring it out. There are others which should be singled out, and there are plenty of ideas which need straightening out regarding the mutual relations between the ecclesiastical and religious authorities respectively, for example, the question of Masses, the sending of reports and of annual statistics, the leave of absence of missionaries, etc.

We should examine the constructive side of this reform, the advantages that can and should result from it. These are important in order to insure in each district the existence of specifically religious councils, and greater exactitude in the reports sent to

the Mother House concerning people and property. Prior to the reform, the two points of view, the ecclesiastical and the religious, tended to remain confused, the first absorbing the latter. But since the reform, they are kept separate for the benefit of all.

Moreover, in this most delicate matter, we are guided by the Instruction of the Sacred Congregation of the Propaganda of December 8, 1929, and the Customary made up since that Instruction. It belongs to you, my dear Fathers, members of the Chapter, to express your opinion concerning the points we have suggested, in view of your experience obtained about the new organization. The General Chapter will then take the decisions which it will judge proper.

It would be a tedious task to make a detailed review of each of the thirty-seven mission districts, although their constant development is a most consoling spectacle for all the members of the Congregation. I shall content myself with giving a general picture, indicating the increase in number, in personnel and in works.

### New Districts

During the last twelve years, and in spite of the war, our missions have not ceased to grow constantly although with a varying tempo. This development has prompted Rome to divide jurisdictions that were too extensive and to form new ones.



In Senegal, Ziguinchor was made an Apostolic Prefecture, in April 1939; it has been entrusted to Bishop Faye and then to Bishop Dodds. The large and prosperous Apostolic Vicariate of Onitsha-Owerri has been divided in two, in February 1948. The Most Rev. Charles Heerey has retained the Apostolic Vicariate of Onitsha, and Bishop Whelen has been placed at the head of the new Vicariate of Owerri. The **Observatore Romano** announced recently that these vicariates, together with that of Sierra-Leone, had become dioceses and that Bishop Heerey had been made an Archbishop. Although we have not yet received any official news about this, we extend our congratulations to the Archbishop of Onitsha. In March 1949, the region of Doume, in Cameroon, which for ourselves was already a religious district, was severed from the Apostolic Vicariate of Yaounde and made an autonomous vicariate; Bishop Graf-fin continues to be its head, but the administration of that vicariate has been placed in charge of Bishop Teerenstra, who has at his disposal a personnel provided by our Dutch Province. At that same time, another division was decreed by Rome, and one that was more painful to us; the Apostolic Vicariate of Kroonstad was cut up into two almost equal parts, but the Apostolic Vicariate of Kroonstad was given to the Dominican Fathers while Bishop Klerlein was given the new Apostolic Vicariate of Bethlehem.

Finally, in May 1949, the Apostolic Vicariate of French Guinea was divided, but this time the jurisdictions have remained in our hands; the Apostolic Vicariate of Konakry has been entrusted to Bishop Michael Bernard, and the Prefecture Apostolic of Kankan to Bishop Maurice Le Mailloux.

Three vicariates have received new titles: that of Gabon is now called the Apostolic Vicariate of Libreville; that of Oubangui-Chari has become the Vicariate Apostolic of Bangui, and that of Loango is now to be called that of Pointe-Noire.

Many other rectifications of boundaries have been made by the Sacred Congregation of the Propaganda. In 1938, 1939 and 1947, Majunga gave up part of its territory to the Prefecture Apostolic of Monrovia, to the new Vicariate Apostolic of Miari-narivo and to the Prefecture Apostolic of Ambanja. In 1939, once more, the subdivision of Bafia was entirely transferred to the Apostolic Vicariate of Yaounde. Kilimanjaro, which had to give up a part of the civil district of Mbulu to the Pallotine Fathers in 1939, has been obliged to transfer another to the Rosminians. In 1940, in accord with Bishop Grandin, the Apostolic Prefecture of Berberati was taken from the Apostolic Vicariate of Bangui and was entrusted to the Capuchin Fathers.

But the most important change has come about through the sup-

pression of the Apostolic Prefectures of Portuguese Congo and Coubango and of our missions of Nova Lisboa and Silva Porto. These regions no longer belong to the Sacred Congregation of the Propaganda but depend on the Secretariate of State. Hence these dioceses are no longer entrusted to the Congregation, although we still maintain all our works there. The Archbishop of Luanda, Bishop Pinho, and the Bishop of Nova Lisboa, Bishop Janqueira, are actually members of our Congregation. But the Bishop of Silva Porto is a Benedictine, and nothing assures us that the successors of Bishop Pinho and Bishop Janqueira will belong to our Congregation.

Bishop Moreira, who was Apostolic Prefect of Portuguese Congo, was promoted by Rome to the Diocese of Cabo Verde, and the Secretariate of State has urgently requested us not to abandon Bishop Moreira with a clergy greatly reduced in numbers, but to help in the ministry in those islands. He had in all ten diocesan priests, of whom seven were ill and six were between 63 and 74 years of age. It is, in this way, that the Portuguese Province has been led to take over some works and some parishes at Cabo Verde; but this diocese, like those of Angola, is not entrusted to our Congregation.

The work of evangelization is growing and so are the missionary Congregations. There is

room and work for everybody. The loss of territory which we have cultivated, however painful it might appear at times, should remind us of the fact that we are working for God and for souls and that, according to the words of Our Divine Lord, "It is one who sows and another who reaps." When the kingdom of God develops and souls are saved, the sower should rejoice as much as the one who reaps.

### Personnel of Districts

The personnel of the missions has sensibly increased since the last Chapter, although almost everywhere it remains insufficient for the needs of new foundations and new works.

During the last twelve years, the French Province has sent to the missions 354 young Fathers and 15 young Brothers. The figure does not comprise—and the same applies to the other provinces of which I shall speak—the Fathers and Brothers who went to the missions after a few years' service in their province, nor the missionaries who passed from one district to another. The Irish Province sent to the missions 176 young Fathers. The German Province 9; the Portuguese Province 55 Fathers and 5 Brothers; the United States, 57 Fathers; Belgium (26 Fathers; Holland, 165 Fathers and 29 Brothers; England, 31 Fathers; Canada, 9 Fathers and 4 Brothers; Switzerland, 7 Fathers.

This makes a total of 889 young Fathers and 51 young Brothers who have been sent to the missions during the last twelve years, in spite of the difficulties caused by the war and the occupation of several countries. Of the 1,313 who have made their consecrations to the apostolate during that period, more than two-thirds have gone to the missions. And, of the 1,426 Fathers who are actually in mission districts, more than half have been sent there during the last twelve years. Nor do I count among them, the confreres of the American Province who are employed in works for the colored or whites in the United States proper, or especially in Puerto Rico, where our confreres suffer as much hardship in their apostolic life as our African missionaries.

### Developments of the Missions

Everywhere, for the last twelve years, we notice a normal development of the work of evangelization, varying of course according to the regions, but constant in all, both as regards the number of conversions and the extension of works which modern progress and a changing mentality have made necessary. And this applies to our vicariates and prefectures as well as to our dioceses.

In Haiti, the government has entrusted to us a work for the reformation of abandoned and delinquent youths. At Guadeloupe, a large primary school. At Pointe-

Noire, a secondary college at Gourbeyre, and the Work of St. John Bosco, a professional school and a work for derelict children. At Trinidad, the College of Our Lady of Fatima forms an annex of the large College of St. Mary's, which continues its excellent work and is giving us a number of novices every year. In South America, our two jurisdictions of Tefte and Jura have begun a senior central seminary which may become the embryo of a province in that country where other Congregations are finding numerous vocations. At Dakar, Bishop Lefebvre has begun a secondary college; the same has been done by Bishop Graffin at Yaounde; by Bishop Adam at Libreville; Bishop Biechy at Brazzaville, and lately by Bishop Batiot at Majunga. At Popoguine, the seminary has become the central seminary for our missions of West French Africa. At Sierra Leone, former military barracks have been transformed into a secondary school. Nigeria has been blessed with an extraordinary expansion of its schools: 3 secondary colleges at Onitsha and 9 at Owerri, 6 normal schools and a large number of primary schools in the two vicariates and in the Prefecture of Benoue. And this besides the other works: hospitals, dispensaries, etc. In Cameroon and in East French Africa, the war has had some good results; it has prompted the local government to come to the assistance of our mission schools, and this assistance

continues until now to the great satisfaction of our apostolic vicars. At Brazzaville, the first intervicarial seminary in charge of our Congregation has become a reality. It is an innovation which appears to have happy results. The Very Reverend Emile Laurent, who is in charge, will give a description of it to the General Chapter, enabling us to judge whether similar works should be inaugurated elsewhere. In Angola, the subsidies provided by the government are a great help to our missions. Bishop Janqueira has been able to establish the large and beautiful Seminary of Christ the King at Nova Lisboa. Bishop Pinho has established a seminary for junior and senior students at Cabinda. In Katanga, help from the government has likewise enabled us to open fine schools, a large college, a senior seminary and a model school for housekeeping at Kongolo. In British East Africa the educational movement is proceeding at a tempo that is most encouraging, and this is done through aid from the government. Bishop Mathew, the Apostolic Delegate, has asked the Congregation, and especially our Irish Province, to take charge of a large intervicarial college at Pugu, which is destined at a later date, to become a Catholic University for the entire region. Progress is being made in the construction of the necessary buildings, and the college has admitted its first pupils this year. In Kilimanjaro, a secondary college and

three normal schools. At Bagamoyo, two normal schools and one professional school. At Diego Suarez, seven professional schools.

And my list is not complete, for the statistics received by us are not always complete.

On the whole, our dioceses in the Antilles, Guadeloupe and Martinique, the parishes which we have in Trinidad and in Haiti, and our other dioceses of Reunion and Mauritius, do not show a great increase in the number of conversions. These populations are for the greater part Catholic, and the number of Christians increases with the population. But it has been found necessary in these places to undertake many new works demanded by the apostolate of our times. Let us make mention in passing of the great celebrations organized at Mauritius in 1947, by Archbishop Leen, on the occasion of the centenary of the diocese, the consecration of Bishop Liston and the inauguration of a great monument of Our Lady of Peace.

As regards Buyane, Teffe and Jurua, the statistics of 1938 were not very exact, but we are able to see that, since the number of Christians for these three districts is now 53,000, there has been an increase of about 20,000 over 1938.

Our French group of A.O.F., Dakar, Ziguinchor and French Guinea has progressed from 82,000 Christians to 115,000, without counting the 70,000 of Cabo Verde. In the same period the Brit-

ish group of the same region, which comprises the difficult mission of Sierra Leone and the beautiful missions of Onitsha, Owerri and Benoue, has progressed from 324,000 to almost 560,000 Christians.

Cameroon, from 467,000, has reached the total of 475,000. Our vicariates of A.E.F., from 307,000 to 387,000, although they have lost the Prefecture Apostolic of Berberati. Angola, from 536,000 to 780,000. Katanga and Bethlehem, without the Vicariate of Kroonstad, show nevertheless an increase totaling 68,000 Christians, according to the latest statistics, and in spite of the fact that 16 Fathers and 7 Brothers of Kroonstad were interned or at least restricted in their work of the ministry during the war. Our three vicariates of the West Coast have increased in the number of faithful, to the amount of 100,000, which makes a total of 237,000 Christians. And yet they had to provide personnel to the missions of Nyeri, Neru, Lindi, Peramho, Dodoma and even as far as Abyssinia, where our Fathers have insured a laborious service until 1947. Finally our two vicariates of Madagascar show a total of 83,600 Christians.

The African clergy makes an important contribution to our missions and is instrumental in organizing churches which will be able to perpetuate themselves when we shall no longer be there. It has grown in considerable pro-

portion. In 1939 our missions had a total of 82 native priests. In 1949 there are 221. The number of junior seminarians has doubled during the last ten years, and has reached the total of 1,411 in 1949. The number of senior seminarians has passed from 189 to 312 during the same period. Seminaries are being constructed everywhere. Besides the "Libermann Seminary" at Brazzaville, already mentioned, we have the Seminary of Christ the King at Nova Lisboa, that of Kilimanjaro; and our vicariates of Nigeria have likewise inaugurated an intervicarial seminary in 1942. Elsewhere they are being organized or reorganized. This is a development which fills us with great hopes for the future.

Our African Brothers, whose formation offers special difficulties, have nevertheless reached the number of 115 in our different missions, against 96 in 1939.

Native Sisters, when we count the very flourishing Congregation of the Daughters of Mary of La Reunion, have passed from 862 in 1939 to 1,196 in 1949.

According to the latest bulletin of the Apostolic Campaign, a total of 3,738,702 Christians and 525,000 catechumens have been converted and are being maintained in the Christian life by our missionaries, against 2,519,514 Christians and 563,808 catechumens in 1939.

These cold figures do not express the amount of labor, of pa-



tience, of sufferings involved in such fruitfulness. God keeps account of such things and will know how to reward the laborers. For us it means that the sons of Venerable Libermann are continuing with zeal and success the work of conversion and organization of Christian communities which have been entrusted to them by the Holy See for the spread of the gospel and the conversion of abandoned souls.

Our mission districts have been visited during the last twelve years by representatives of the Mother House: Trinidad by Very Rev. Father Daniel Murphy; The Antilles, Haiti and La Guyane, by Very Rev. Emile Girard; Teffe and Jurua, by Very Rev. Joseph Hascher; Senegal, Guinea, by Very Rev. Emile Salomon; the A.E.F., Cameroon and the A.O.F., by Very Rev. Francis Griffin; Angola, by Very Rev. Clemente Pereira; Katanga, Zanzibar, Kilimanjaro, Bagamoyo and Mauritius by Very Rev. Lambertus Vogel; Bethlehem, by Very Rev. Johannes Hoffman; and finally our districts of Majunga, Diego Suarez and Le Reunion, by Very Rev. Charles Streicher.

#### **Apostolic Delegate—Relations With Rome**

At the end of this review of our missions, I want to thank the Holy Father because he has seen fit to choose a member of the Congregation as his Apostolic Delegate for French Africa, in the person of Bishop Marcel Lefebvre.

We had already provided Father McCarthy (today Bishop McCarthy, Vicar Apostolic of Zanzibar) who, during the war, after the departure of Bishop Riberi, was "regent" of the Apostolic Delegation of Mombasa. This was only a temporary function demanded by the circumstances. Bishop Lefebvre has been chosen by the Sovereign Pontiff himself; we are grateful to him for thus honoring our Congregation.

At Mombasa, it is also one of our Fathers, the Very Rev. J. O'Brien, who is the secretary of Bishop Mathew; we know that the Apostolic Delegate appreciates his services.

And as we are speaking of this mark of confidence shown us by the Holy Father, permit me to say a word about our relations with the Holy See. We may have heard at times that the Congregation of the Holy Ghost is not held in high esteem by Rome. I feel bound to protest against such an affirmation. In years gone by we have had our difficulties, and I have given an honest account of them in our last General Chapter (Nossi-Be, Father Le Floch). But, in the end, we have been vindicated and our loyalty has been recognized; the clouds have happily disappeared.

I have made frequent visits to Rome during the last twenty-four years, for the purpose of giving an account of the progress of the Congregation and its works to the Sovereign Pontiff, the Sacred Con-

gregation of the Propaganda, and the Sacred Congregation of Religious. I must say that I have always received a welcome that was not only sympathetic but affectionate, and that I have received encouragement for continuing on the way we have been following in the past. And, on the occasion of the Centenary of the "Fusion", which we have celebrated two years ago, you have been able to read the beautiful and encouraging Letter addressed to us by the Holy Father. Let this pontifical document suffice to answer those who, even among our own, would like to discredit us. Rome has a true esteem for our Congregation and the work of our missionaries. It belongs to us to do what we are able and thus to deserve always the confidence Rome places in us.

### **The Mass for the Intentions of the Superior General**

Before concluding, there is one point on which I would like to draw the attention of all the Fathers of the Congregation, namely, the monthly Mass for the intentions of the Superior General.

The Superior General knows that, according to the Constitutions, he can count on more than 80 Masses per day. These he desires to use for the good of the Congregation and for its missions. By these masses said for his intention he satisfies for Masses which, for one reason or another, have not been said. It follows

that the obligation of the monthly Mass for the intentions of the Superior General obliges our confreres EX JUSTITIA. When he consecrates these Masses to satisfy for grave obligations, it follows that they should be celebrated regularly. If a Father were wanted in saying these Masses, he would become personally responsible for the nonfulfillment of a grave obligation.

I believe that this simple call to order will suffice to draw the attention of every Father who might have become negligent on this point, for such there are. I ask our Provincial Principal Superiors to remind the Fathers of their districts or provinces, from time to time, of this obligation.

### **Conclusion**

This General Report concerning our provinces, which are organs for the enrollment of members, and concerning our districts, which are organs of the Apostolate, is not a vindication of my Superiorship during the last twelve or twenty-four years. I have been chosen and have been reelected against my will. I am perfectly aware of my shortcomings, and of the fact that another might have had better results. But I can at least say with a clear conscience that I have always acted, before God, seeking only the good of the Congregation and its works, and have tried to do this with all the powers at my command. I have also tried

to be inspired as much as possible by the spirit and the guiding principle of our Founders, and the General Superiors who have preceded me.

Now that I am on the point of transferring this charge to the successor you are about to choose, I do not want to give instructions that might bind or embarrass him. Permit me, however, to make a few remarks dictated by the experience I have gathered, especially during the last years.

Throughout the world the war has caused the development of a new mentality, of which we should not fail to take account. The Sacred Congregation of Religious is organizing a Congress for the end of the Holy Year, in view of studying some questions regarding religious life, namely, whether on some points the religious life ought not to be better adjusted to the conditions of modern life. It is to be regretted that this Congress will take place only after the conclusion of our General Chapter. For otherwise we might have been able to obtain suggestions for changes that might usefully be introduced in our Constitutions. For the present it behooves us to remain faithful to the principles and the traditional practices of our religious life, as these have been formulated in canon law and in various Instructions of Roman Congregations. Nevertheless, our Constitutions and our General Customary could be improved on certain

points and they could be made to suit better the new circumstances in which we are laboring. The Chapter has the authority for making such changes.

But the modern spirit of independence, of boundless liberty, of emancipation, is, and will remain, contrary to the principles governing the authority of Superiors and the obedience of subjects; for without these a Society, a Congregation, a Province or a mission will not be fruitful, perhaps we might have said, will be led to its ruin. The large number of those of our young professed who have left us is due for the greater part to this modern spirit of insubordination. These youths want liberty, and they want to go elsewhere where they hope to find it.

The formation of our aspirants must take note of this mentality. When a professed member leaves us after a few years' experience of life in the Congregation, because he feels that he lacks the strength of submitting to the obligations of religious life, ought we not to say that such weakness might have been noticed earlier, in the novitiate or the scholasticate? Where greater severity is used in the admission of candidates for profession or ordinations, we have had better results.

I repeat that it belongs to the General Chapter to study what measures ought to be taken. I have merely considered it proper to express this remark in order to draw your attention to this point.

In our mission districts it belongs to the ecclesiastical superiors to use the means they believe suitable for the development of the apostolate and to organize a solid Christian Community. They receive their guiding principles from Rome; in particular there is the beautiful Encyclical of our Holy Father, Pius XI, on the missions.

But, in regard to the formation of aspirants as well as the organization of the apostolate in mission territory we possess a brilliant light to which we must remain faithful, that is, our Venerable Father. It was he whom God raised up to found a Missionary Congregation; he has given us his spirit; he has left for us ever-living instructions which remain suited to circumstances, because they are supernatural. And it is by remaining faithful to them that we shall remain faithful to our religious and apostolic vocation.

In conclusion, my very dear Confreres, I desire once more to thank all those who have assisted me in fulfilling my difficult task during trying times. This charge has been less grievous because of the charitable understanding and the devotedness both simple and complete, which it has been my privilege to find almost always, on the part of the members of the Congregation. For this also I thank the good Lord.

May the Holy Ghost always guide us! May the Immaculate Heart of Mary protect us as she has always done in the past. I feel certain that the Congregation of the Holy Ghost and the Immaculate Heart of Mary will continue to grow, in spite of present and future difficulties, and will be instrumental in saving many souls for God.

Louis Le Hunsec,  
Superior General, C.S.Sp.

Office of the Provincial,  
1615 Manchester Lane, N. W.  
Washington 11, D. C.









# Our Province

JANUARY - FEBRUARY

1950

ANN ARBOR, MICHIGAN

**FERVOR**

**CHARITY**

**SACRIFICE**



# LEST WE FORGET

February the second is the anniversary of Our Venerable  
Father Libermann.

Feb. 2, 1949— Fr. Alphonsus D. Gavin (77)	Mar. 7, 1908— Fr. Michael Ward (42)
Feb. 7, 1895— Fr. John Quinn (47)	Mar. 9, 1942— Fr. Stephen Zarko (44)
Feb. 7, 1935— Fr. Louis Ward (63)	Mar. 13, 1927— Bro. Ludolf Schoenrock (60)
Feb. 8, 1926— Fr. John Otten (72)	Mar. 14, 1934— Fr. Lawrence Farrell (65)
Feb. 17, 1930— Bro. Peter Joseph Shortis (63)	Mar. 19, 1928— Fr. Thomas Molloy (59)
Feb. 19, 1940— Fr. Michael Martin (51)	Mar. 21, 1942— Fr. William F. P. Duffy (39)
Feb. 20, 1948— Fr. Joseph H. Cronenberger (71)	Mar. 23, 1948— Fr. John J. Todorowski (52)
Feb. 25, 1899— Bro. Jacob Immekus (70)	Mar. 24, 1909— Fr. Anthony Jaworski (64)
Feb. 26, 1928— Fr. Eugene Gillespie (29)	Mar. 25, 1929— Fr. Theodore Maniecki (52)
Mar. 2, 1945— Bro. Arthème Valleix (76)	Mar. 25, 1946— Fr. Francis J. Vorndran (38)
Mar. 3, 1917— Fr. Matthew Heitzmann (79)	Mar. 28, 1900— Fr. Robert Tobin (44)
Mar. 3, 1945— Fr. Joseph Boehr (74)	

## REQUIESCANT IN PACE

Grant, we beseech thee, O Lord, that we in the hour of death, being strengthened by the sacraments and cleansed of all sins, may with joy deserve to be received into the bosom of thy mercy. Through Christ Our Lord. Amen.

# Our Province

JANUARY - FEBRUARY, 1950

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BROTHER

# GOTTFRIED HUBER

C.S.Sp.

*To eat is human; to cook, divine*

If the dictum ascribed to Napoleon be true, namely, that an army travels on its stomach, it is likewise just as certain that a great deal of the euphoria of any house depends to a large extent upon the genius of him who presides over the kitchen. Too high praise cannot be given to those chosen souls who dedicate their lives to the monotonous task of hovering over the kitchen range so that those dwellers in the house may have varied and appetizing viands. Those ennobled beings by their skill and devotedness contribute far more than ever they think they do to the peace and harmony of the home and of the world. A very piquant and observant writer once remarked that a well-fed man is not liable in the general course of events to be either atheist, socialist or communist. Whether we agree with him or not, the fact remains that cooks have always held and will always hold an honored place among us, and it makes no difference as to where we are, in the religious life or in the hurly-burly everyday world.

So it is that we salute Brother

Gottfried for the many long years during which quietly and unassumingly he toiled in the kitchens of our communities. By his labor he made the days a little more easy, a little brighter for us, and for that he will be fondly remembered. It was not his only virtue by any means, but it was one of his greatest.

Born January 13, 1865, in the little village of Nahen-Steten, Bavaria, Brother Gottfried received from his pious parents his first introduction to religious training and from the school in the neighboring village of Obergankofen he learned the fundamentals of secular learning. As the years grew on him he became like so many others drawn to the United States as a land of opportunity, where work and application would be rewarded with a success that could not to the impatient eyes of youth come to him in his native land. Accordingly he emigrated and settled on a farm in the region of Western Pennsylvania. Success came to him, but not the success he visualized when he left his homeland. In 1885 he made contact with the members of the



Congregation and his humble soul was touched with the desire to devote himself to the service of God as a Brother of the Congregation. Little did he suspect when he first took up residence in old Pittsburgh College that his life would be given to the service of the kitchen, but as he pursued his postulancy and novitiate he was assigned the task of assisting the cook. He learned his lesson well, for the most of his life after his profession, which was made in Pittsburgh on May 20, 1888, was to be spent as cook in one or other of the communities.

### The Tasty Touch

The story of his outward life from the time of his profession is the tale of a man who gave himself faithfully and well to the labor assigned to him. In 1889 he became cook for the residence of Saint Mary's, Sharpsburg. Two years later we find him in charge of the kitchen of Saint Joseph's House in Philadelphia, where he devoted his outstanding talent as cook until 1906 when he was appointed to Cornwells. The newly opened Apostolic College would have a student body made up of growing boys who can develop voracious appetites and the cook of such an institution is a very important person. It was at this time that he came to like Cornwells so much that ever after he returned to it and wished to be there.

In 1912 his growing fame as a cook became international when he was appointed to the community of Castlehead, England. But Brother Gottfried's heart and love were in the land of his adoption and in that portion of that land which is known as Cornwells. Therefore it was with much pleasure that he received his obedience to return after a year to his beloved Cornwells. His joy at being once more where he longed to be was surpassed only by that of the students who had a taste of his culinary art. Until 1920 he devoted his talents to the community of Cornwells, and those talents were fully appreciated by every member of the community. In 1920 he was assigned to the community of Duquesne University, Pittsburgh, where for a year he exercised his ability as cook. Once more he returned to Cornwells and there he spent the next ten years of his life. In 1931 the effect of his steady application to his work, the toll taken by an arduous job and the weight of his years, began to tell on Brother Gottfried and his superiors decided that the stout old heart needed a rest. They appointed him to the community of Ferndale, where for two years he gathered his strength and rested from his labors. But he was by no means inactive.

In 1933 he came once more to Cornwells, not as cook but as rectorian. His days as chef were

over but his days of work were not ended. He went about his assigned occupation with a gentleness and a courtesy which endeared him further to all in the community. The tired heart finally gave out and on November 8, 1949, Brother Gottfried died, full of years and sanctity. After the obsequies his body was laid to rest in the cemetery of the community he loved so well and so long. The confreres of the district joined in paying their tribute to this Trojan whom they all respected and held in affection.

### First a Good Religious

It would be a great mistake to think that Brother Gottfried will be remembered merely because he was such a good cook. He was first of all a good religious. He made himself a good cook because obedience placed him in the kitchen. He was not born a cook but he became one because his superiors bade him become one, and the vow of obedience he had taken prompted him to sanctify the task given him by doing it to the best of his ability, and when on May 20, 1891, in the chapel of the college in Pittsburgh he pronounced

his perpetual vows there was nothing held back from the offering he tendered to his God. He belonged to the old school. His piety was the fundamental piety of one who is convinced that the service of God does not depend upon the passing fads of a day. Therefore, his religious life was constant though not spectacular. He realized to the full that "laborare est orare" and his kitchen became for him an oratory. He knew little or nothing about the theories of modern dietetics and he cared less. He did know that the successful and worthwhile cook is the one who can turn out appetizing and sufficient meals without making himself a burden on the community and that the religious cook is the one who does it all from the love of God. He edified all by his regularity, by the equanimity with which he lived, by the kindly, gracious way he had with him, by the charity which motivated all his actions. We shall miss his glowing smile, his gentle word, for we know that for many of us life was made more pleasant, happier, fuller, because Brother Gottfried lived so long among us.

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Holy, holy, holy Lord God of hosts; the heavens and the earth are full of thy glory. (300 days every time)

# THE FORMATIVE YEARS

## FERNDALE

Christmas had to get along this year without its customary ice and snow, but thanks to a well spent Advent season the difficulty was easily overcome. Besides the 0 antiphons, Advent brought a new crop of preachers into the refectory—the would-be deacons of 1950. To alert our minds further a marriage case was well discussed in the theological disputation held in the auditorium. The case concerned an unbaptized person, in case you are interested, not of legal age, contracting a marriage with a baptized Catholic of age. Did they, or did they not, contract marriage validly? The exchange of views indicated that as usual there is much to be said for either view. but all in all the ayes seemed to have the better position.

Another intellectual stimulant was provided by our Anglican friend from New Canaan, Mr. Wolf, retired industrialist who spoke to us during the summer. Approaching the problems of the day in a scholarly fashion, Mr. Wolfe demonstrated with blackboard and much chalk that unless the principles of Christianity are brought to bear upon economic and social problems the world faces only worse disunion and ultimate disaster.

In lighter vein several entertainments broke the monotony of the Christmas holidays. Especially noteworthy was a Ferndale version of *The Mikado*, in which histrionic and musical talent vied for honors. An appreciative audience, including our novices from Ridgefield and some Franciscan scholastics from New Canaan, rewarded the long hours of practice. Costuming and stagecraft were in the best Ferndale tradition.

Restrictions imposed by the State fire marshal only challenged the ingenuity of our interior decorators, and the Christmas decorations this year in chapel, refectory and throughout the house were of unsurpassed excellence. With these completed, the community gave itself to the quarterly day of recollection, and then awaited Christmas in its real and spiritual significance.

Matins were chanted in the afternoon of the vigil. The midnight Mass was celebrated in all its splendor with a processional Introit, followed by Lauds. Another Solemn Mass at 8:30 for the surrounding folk completed our spiritual feast, making Christmas the unique feast it is.

The water shortage continues, and with showers severely rationed, athletic endeavors on the basketball courts have been re-

stricted. In the absence of snow and ice, winter sports are still awaiting their day. December 8 found a dozen hardy scholastics pedalling their way to Ridgefield, and pedalling their weary way back.

Brother Eugene returned after a visit of several months in Europe, a habit he indulges every forty years. Father Wingendorf, who spent the summer with us, has returned to St. Joseph's House. Fathers Provincial, Mulvoy, Curtin and Roach were welcome visitors during the holidays.

And so, back to class and exams.

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## CORNWELLS

Well, here we are in the dead of winter, to coin a phrase, and still no snow. Nor has it been cold enough to ice skate; and if it were, we could not have gone ice skating anyhow. Our lake has been drained. As a matter of

fact it has been drained for months and no water to fill it. Gosh! We are in a horrible state!

That lake never amounted to much anyway. The water supply always was piddling, if you know what I mean.

There is very much painting, scraping, varnishing and whatnot going on in our corridors and on the stairways. The chocolate finish is coming off all the woodwork and "it do be making" things look bright.

We have had a few outsiders in for outside games of basketball in the gym—believe me, I'm only quoting. That's the way it was told to me. And of course we won honestly—or rather I should put it this way: Honestly, we won. Fr. William Strahan says there is a difference.

Nothing much happening in Cornwells these days. This is the dull season. And the other three?

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## TONGUE TACTICS

He that keepeth his mouth and his tongue keepeth his soul from distress (**Proverbs** 21, 23).

He that answereth before he heareth sheweth himself to be a fool and worthy of confusion (**Proverbs** 18, 13).

In dinner talk it is perhaps allowable to fling on any faggot rather than let the fire go out.—**Barrie**.

Dinner was made for eatin', not for talkin'.—**Thackeray**.

# OUR GUIDE

That the Venerable Libermann holds a prominent place among the saintly founders of religious Orders and Congregations, that he was truly a pioneer and leader in the modern missionary movement, that he was a kind, understanding father and guide to his spiritual sons all will readily admit. However, it is proper to recognize as well the truly catholic and universal character of the contribution of this converted Jew, and that he was and still remains a most competent counselor, a doctor and exemplar for all priests and religious, for all in fact who are earnestly striving for Christian perfection.

It is pleasing to recall that the memory of Father Libermann has been kept in loving veneration for the last hundred years; but nevertheless his teaching is still insufficiently known by many who could draw from it light, comfort and inspiration.

It has been customary to connect him with the French School of the Seventeenth Century, because he lived several years at Saint Suplice and at Rennes, where the spirit of Fathers Olier and Eudes was kept alive. This statement, however, requires qualifications. Properly speaking, Father Libermann belongs to no par-

ticular school of spirituality. He is, in reality, the disciple of no individual man. His knowledge, which is entirely empirical, was not gathered from books. His only Master was the Holy Ghost, Who, when Father Libermann was about to speak or write, suggested to him what he was to teach. He himself calls the Holy Ghost "the only Guide," the "Great Doctor of the soul."

The members of our Congregation owe a considerable debt of gratitude to God Who gave us so virtuous a founder, and we are justified in recognizing in this gift a presage of continued Divine protection. As Archbishop Le Roy once expressed it: "By his striking words, Father Libermann, ever abiding in our midst, will continue to form us into one mind. He will guide us through safe paths, and raise us constantly into the sphere of the supernatural, however varied be the fields and labors assigned to us by obedience."

This thought is repeated and emphasized in the words of His Holiness, Pope Pius XI, in his Apostolic Letter of March 19, 1924:

"We urge religious, if they desire to assure their own participation in the abundant graces of their vocation, never to lose sight



of the example of their founder and lawgiver. When these eminent men established their societies, they were but following the inspiration of God, and thus all those who reproduce in themselves the character which each founder desired to imprint on his religious family assuredly will not deviate from the original spirit of the Institute. Consequently, their disciples, after the example of faithful sons, will have at heart to honor their Father by observing his Rule and counsels and by being penetrated with his spirit." (Adapted from "The Spiritual Teaching of Venerable Libermann" by Bishop Gay).

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### IN THE HOLY YEAR

God's blessings rest on you night  
and day,

On your thoughts, your words,  
your deeds;

God shed His guidance along your  
way,

God help you in all your needs.

God give you His gold without  
alloy—

True courage to face all fear.

God give you His peace, God give  
you His joy

Through each hour of the Holy  
Year.

—Brian O'Higgins.

### OFFICIAL

#### Appointments:

Rev. Thomas F. Rogers to St.

Monica, Tulsa, Okla.; bursar.

Rev. Anthony D. Ray to Our Lady of Lourdes, Abbeville, La.

Rev. Joseph J. Lynders to St.

Monica, New Orleans; pastor.

Rev. Martin J. Hayden to St.

Peter Claver, Philadelphia, Pa.

Rev. Sylvester F. Dellert, St.

Anthony, Millvale, Pa., bursar.

Rev. Robert J. Brooks to Unganda Martyrs, Okmulgee;  
bursar.

Rev. Francis L. Mullin to Hemet,  
Cal.; bursar.

Rev. Charles T. Behl, Sacred  
Heart, Emsworth, Pa

Rev. Gerhard Grams to Holy  
Ghost, Opelousas, La.

#### Arrivals:

Father Thomas Fennesy (Irish Province), on the Queen Mary at New York, December 7, 1949, en route to Trinidad.

Brother Sebastian Klein (Kilimanjaro) on the African Crescent, at New York, December 11, 1949.

Father Gerhard Grams (German Province), on the New Amsterdam, at New York, December 14, 1949.

#### Pray For

the father of Fathers Francis, Charles and Leonard Trotter; the sister of Father John Kelly; the father of Father Francis A. Greff.

# INVEST THAT SURPLUS

*No need to enclose a stamped,  
self-addressed envelope*

Mostly all of us have some surplus abilities which we are very reluctant to use for one reason or another. In this surplus many of us can find the ability to write. But our surplus abilities are generally hidden away in the secret archives of our lives and we let them see the light of day only when necessity forces us to do so. Unfortunately, however, these surplus abilities do not improve by being hidden away; they depreciate rapidly in their "safe keeping." Like seeds these abilities must be sown if they are to produce results. Or like surplus funds they must be invested soundly to be productive.

No doubt many of us will say: "No surplus abilities in my life." In that case consider yourself a very rare specimen of the **homo sapiens**, and it is safe to say that on the day the angels left you off the assembly line they must have been in very bad humor. If you have no surplus abilities you are just as rare as the Ford that left the factory without a spare tire.

Look at the matter this way: the ability to write well may not be in the possession of all of us,

but the ability to write about our work is certainly among our surplus abilities that lie around unproductive. There is not one of us who could not collect sufficient material from his missionary life for an interesting article for the **Mission News** or for **Our Province**, or for both. This material would not have to be polished off; a copy-hungry editor would be only too glad to do that.

Our writing situation as it is today shapes up something like this: letters requesting articles for **Our Province** bring polite refusals, or loud protestations of lack of ability, lack of time, and of course the standard refusal, "Nothing ever happens here to write about." (Even that could not be said truthfully about a cemetery.) Sometimes the request for an article will be answered with a literary morsel in the form of a hastily written note thrown to the famished editor like a crust of bread cast to a hungry dog. But a request from a diocesan paper will be answered with an appropriate article. And perhaps some confrere seeing the piece, but not seeing the irony of his action, will

cut out the article and send it to us.

It is surprising what a rapid and complete change (temporary of course) necessity will make in the situation as outlined above. Supplies are needed or perhaps some ready cash to finish the interior decoration of a church. What a change in the "nothing-ever-happens-here" heaven! Now everything is happening: the roof of the church is falling in; plaster is following a similar pattern; Princess died (that's an old dog); the housekeeper left; 15 converts—had to give them instructions out on the lawn—rectory too small you know; the Bishop is demanding a special collection; a double hernia is demanding an operation,

etc., etc. Now what a polished off piece of literature arrives, a real terror of a masterpiece for tearing tears from the most hardened eyes, an atomic bomb of a burse burster within miles of which no pocket book is safe!

It is evident that there is much surplus writing ability lying around going to waste which could be invested in **Our Province** and **Mission News**. A little effort put forth by you on behalf of both publications will return a large dividend: one will advertise our works, and our vocation and mission needs; the other will contribute in no little measure to the "Cor Unum et Anima Una."

Invest that surplus and start writing **now**.

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## THE BATTLE OF BRAZZAVILLE

The annual report of Most Rev. Paul Biechy, C.S.Sp., D.D., Vicar-Apostolic of Brazzaville, for 1948-1949, is an encouraging record of spiritual progress despite material difficulties. The Vicariate is served by 57 priests, 6 of them African, who care for a Catholic population of 107,888 souls, and 6,900 catechumens. The Fathers are assisted by 22 Brothers (six are Africans and 51 Sisetr).

Seven new schools opened within the past year reflect the gen-

eral trend toward greater emphasis on education throughout the French colonies. The schools of the Vicariate are staffed by 212 African and 45 European teachers whose salary is paid by the Government. Despite financial hardship the Vicariate has built many new schools in the past year, and hopes to build many more if funds permit. Catechists are a major problem. The number of these valuable helpers decreases year by year, mainly because they are

greatly underpaid since the Mission cannot afford high salaries. Thus capable boys seek higher paid jobs elsewhere, and therefore few can be found to take up this so necessary work.

One of the chief obstacles to conversions in southern Brazzaville is a sect, called the Massouani, founded by Massoua, a former catechist. The principal tenet of this sect is that out of Africa will come a Black Messiah who will be to the Colored what Christ is to the Whites. This sect is more political than religious. Its slogan is: "Away from Paris; Africa for the Africans!" The founder died in prison, but his followers refuse to believe that he is dead. The Swedish Protes-

tant missionaries, and the Salvation Army, are also making great strides in this mission territory. The recent Protestant drive seems to be backed with unlimited funds.

Since the end of the war there has been a tremendous growth of racial hatred which has led to a noticeable lack of discipline and order. It is difficult for the Church to keep pace with the many new developments, but one of the Fathers is a member of the Colonial Assembly, and thus he is able to keep in touch with the problems as they arise.

The greatest need of the Vicariate is a Junior Seminary, but it will be very difficult to raise the necessary funds to take care of this project.

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## THE CONFESSIONAL

The administration of the Sacrament of Penance is of such great importance that we should be most faithful in its fulfillment. We should receive everyone in the tribunal of penance with equal charity and at no time show favoritism or discrimination of any kind.

The missionaries should go to the confessional as soon as they are called and should not without a good reason make the penitents

wait. When it is necessary to put them off until another time, it should always be done with gentleness and charity. The Father should endeavor to arrange regular hours for confessions in such a way as to provide for the needs and convenience of their penitents while keeping sufficient time for their other duties so that these may be performed without unnecessary interruptions.

Confessors should take great

care never to manifest annoyance, grief or displeasure either directly to their penitents or to others concerning these penitents, no matter how difficult the care of these souls may be. As a matter of fact, those who cause the most care should be received with the most mildness.

Before entering the confessional, they should kneel down and in fervent prayer ask graces of God for themselves, for a knowledge of the penitent's state and for the penitent himself.

Throughout the time spent in the confessional they should remain recollected and profoundly humble, realizing the wonderful ministry they are exercising. Peacefully they will try to preserve a great distrust of themselves and their own lights, and will seek to judge things, give counsel and console only through close union with their adorable Master and by the light of His Divine Spirit.

As regards the confession itself, they should help the ignorant most gently, questioning them according to their needs, explaining to them how to confess properly.

In their theological views they ought to avoid extreme severity as well as laxity. As far as possible all the confessors should profess the same principles and adopt a uniform conduct in the sacred tribunal, as well as for the other functions of their ministry.

It should be the endeavor of confessors always to seek to encourage their penitents rather than to reprove them with cold severity. Sinners should be made to feel the enormity of the evil they have committed, but not in such a way as to cause them a harmful shame, to make them less candid and confident, or to disturb their minds. On the contrary, the word of the confessor should move them, help and encourage them to open their hearts with confidence. During the time of confession, and especially during the accusation, confessors must avoid impatience or any other indication of displeasure, anything that might tend to close the heart of the penitent. They should do their very best to inspire sinners with contrition for their sins by means of love; and if they employ fear as a motive for those souls who seem insensible to sentiments of love, it should always be to affect them, to move them to confidence and never to rigorism.

After the confession of sins, confessors should give the penitents some short, substantial and moving instructions adapted to their needs so that they may have some rule of conduct for the future. And in the confessional only those matters that directly concern confession and the direction of soul should be treated.

Confessors should not keep their penitents, especially those of the opposite sex, too long unless their



needs absolutely require it. Particularly should they be more attentive to this rule when they perceive, either in their own or in the penitent's heart, a too human attachment.

Penitents may at times be unable, due to embarrassment, to express themselves briefly and hence go into lengthy explanations. In such cases confessors should take care not to hurry them too much, for this will only unsettle them further. The confessors should try to instruct them with mildness in the matter of confession, with clarity and conciseness.

When penitents leave them to go to others, confessors should not yield to their self-love which may cause them to feel disappointment. They should leave the penitents full liberty to go to whom-ever they please, and when a penitent makes use of this liberty, confessors should never give signs of being offended or offer any opposition unless it is evident that

a change of confessor will seriously harm the good of the soul of the penitent. In this latter case, confessors should examine before God to what extent these wishes for a change should be opposed, and they should act with prudence and deliberation.

Confessors should exercise the greatest and most constant vigilance over themselves at all times in order to prevent the violation of the seal of confession in any way. They should avoid speaking, even in a vague or general way, of anything that may have connection with confessions they have heard, even when the persons present could have no knowledge of their penitents.

Never joke of what concerns the holy tribunal; never speak lightly of it, even when all those present are priests. Be still more reserved in speaking, in fun or in jest, about persons whose confessions you have heard, whether these people are present or not.—Venerable Libermann.

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## THE SALT OF THE EARTH

If all sea water were evaporated to dryness, there would be enough salt to cover the entire earth with a layer about 112 feet thick.—*Chemical & Engineering News.*

# ANN ARBOR, MICHIGAN

## *Growing pains in the mid-west*

Under orders from the Most Rev. Superior General to acquire property in the Middle West for houses of formation, a property was bought recently at Ann Arbor, Michigan. It consists of 28 acres on which there is a 17-room yellow brick house, a 6-room cottage, two two-car garages over one of which there is an apartment. The property opens on three roads, one of which is a State Highway, M. 17, over which buses run every half hour between Detroit and Ann Arbor. Most of New York Central Railroad express trains between New York, Detroit and Chicago, stop at the Ann Arbor railroad station, which is about eight minutes by car from our property. The University of Michigan is about the same distance. This University is used by a number of religious orders for post graduate work of their Fathers and Sisters. One layman whom we know rents rooms to

priests of three different orders. Therefore, our property could serve that same purpose in summer.

We plan to move into the place in early Spring and then endeavor to find enough vocations to open it as a junior scholasticate in September, 1950, should we find enough boys to so warrant. Even diocesan vocations are very scarce in the Middle West. However, the place is not large enough for many boys and if we succeed in getting vocations, we will have to build within a few years. The contour of the land is such that we could easily build in front or in back of the present dwelling and still have enough ground for athletic purposes. There is an outdoor asphalt tennis course which could also be used in the beginning for outdoor basketball. And there is a concrete swimming pool.

Our great needs now are the help of prayer and vocations.

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Only the wise possess ideas; the greater part of mankind are possessed by them.—Coleridge.

The secret of success lies not in doing your own work, but in recognizing the right man to do it.—Andrew Carnegie.



# Our Province

MARCH

1950

AFRICAN BUSH VILLAGE

FERVOR

CHARITY

SACRIFICE



# Our Province

MARCH, 1950

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# THE PRIEST

in the

# CITY OF MAN

This is the title of the last pastoral letter, we might almost say, of the spiritual testament of His Eminence, Cardinal Suhard, the Archbishop of Paris, who is being mourned by all Catholic France.

This eminent ecclesiastic had been a student in our French Seminary in Rome, and he never failed to show his special affection for our religious family. We, on our part, were eager to help whenever our assistance was asked for; in particular we were glad to be able to give our aid for the benefit of Auteuil and its dependencies, or for ordinations and confirmations.

I have no intention of making an analysis of this inspiring letter, which is the profoundly theological expression of a high and healthy mysticism. One thing I desire to call your attention to is the Cardinal's insistence upon the need of a Catholic clergy which will command respect. The Archbishop stresses the priest's obligation of not lowering himself by adopting the vulgar habits of life of some of his flock. He demands that the priest retain his priestly

dignity and that the faithful be invited to see at all times in their priest the aureola of Christ's greatness.

The priest must be respected if he wants to fulfill his mission. Many have only a vague concept of a priest's character and dignity; and the only way of impressing this truth upon the minds of uneducated men is through the priest's exterior conduct which reflects the sacred character of a priest of God.

Our Venerable Father in his Instructions to Missionaries preaches the same doctrine. He demands of each one of us a sanctity which will shine brilliantly in our exterior and which will attract and lead to God the most degraded souls. We know well that it is not the priest who accomplishes the conversions of a soul, but the grace of God. But it belongs to the priest to preach by his external conduct, his manners, language the outward expression of his virtue, and thus to make souls thirst for God's grace.

We should never forget, even in times of relaxation, that we are



God's ambassadors, and for that reason we should keep ever alive the consciousness of the greatness we represent. We should, therefore, meditate frequently on the sublimity of our priesthood, and fill our minds with its spirit.

As regards the Brothers, I remind them of the truth that they are religious like the priests of our Congregation. They wear the same habit; they are the priests' collaborators; they must, therefore, command the respect which this dignity and cooperation and union with priests demand.

This is the last time that, as

Superior General, I am able to offer you all my best wishes for a New Year. It is, therefore, with sentiments of special fervor and affection that I wish you God's choicest blessing for your sanctification and the practice of religious life. I pray God from the bottom of my heart to make this New Year 1950 a most fruitful one for our religious family and each of its members, and to grant us all an abundance of lights and graces of the Holy Ghost and the most generous protection of the Holy Heart of our Blessed Mother.—† Louis Le Hunsec, Superior General.

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## NEWS OF OTHER PROVINCES

**MOTHER HOUSE:**—On October 5, our Most Rev. Superior General presided at the ceremonies which commemorated the twenty-fifth anniversary of the first profession of the Missionary Sisters of the Holy Ghost at Boulogne-Billancourt. At the opening of the school year the Seminary of the Colonies had 42 students; 11 are destined for Guadeloupe, 12 for Martinique, 10 for La Reunion, 4 for Mauritius, 5 for the Works of Autueil.

**FRANCE:**—A new school was opened in Bletterans; it has 33 pupils, 6 of whom had already spent one year in Alex. The number of Scholastics is almost

the same as that of last year; the number of clerical novices (21) also remains constant. We have more novice Brothers than last year (21 instead of 12) but have less postulant Brothers (11 instead of 27). In our apostolic schools we have reached the number of 471 aspirants. On Sunday, October 30, Feast of Christ the King, we had a successful "Friendship Day" in our Provincial House; it has contributed to making us better known. We have had a stream of visitors throughout the afternoon and until late at night. We were honored by the visit of our Most Rev. Superior General, Bishop Grimault,

and several Fathers of the Mother House.

IRELAND:—At present there are in Districts of Africa and America: 132 alumni of Black Rock College and of our Apostolic School. Among them are 4 Bishops, Their Excellencies, Heerey, Kelly, Whelan and Liston; 25 Fathers are in Nigeria, 46 Fathers and 1 Brother are in Zanzibar, 15 Fathers are in Gambia and Sierra Leone, 3 Fathers are in Tanganyika, among whom is the secretary of the Apostolic Delegation of British Africa; 5 Fathers are in Mauritius, 2 at Nova-Lisboa and 8 at Trinidad.

GERMANY:—On October 2, Father Strerath celebrated the golden jubilee of his priesthood. The inauguration of the new Provincial House of Cologne has been postponed until the spring of 1950, because of delays in the work of preparing the building.

BELGIUM:—At the opening of the year, 5 novices entered at Cellule, and 52 Apostolics at Lierre and Gentinnes.

CANADA:—Bishop Byrne, during his visit to Canada, ordained several young priests, gave several interviews, and spoke over the radio. School year opened at St. Alexandre with 155 students in the College and with 102 in the Junior Scholasticate.

POLAND:—The school year opened at our Apostolic School of Bydgoszcz on September 8; we have 12 students belonging to two classes.

ROME:—At the solemn opening of the new school year, the 397th of the Gregorian University, 6 Fathers received their licentiate in theology, one "*Summa cum laude*"; 4 Scholastics received their Baccalaureate degree in theology, one "*Summa cum laude*". Mr. Bouchard Athanase, a scholastic, received the gold medal for the Baccalaureate in Theology. It is to be said to his honor that he did not defend the thesis of one old lady, to the effect that, "Cherubim and Seraphim are husband and wife like Sodom and Gomorrah".

GUADELOUPE AND MARTINIQUE:—These districts have suffered the loss of two young confreres, Fathers Didier and Le Bris. The former died from typhoid fever in spite of the excellent treatment he had received; the latter died suddenly at the beginning of a day's work. Their funerals were the occasion of eloquent manifestations of sympathy.

HAITI:—Our students were very successful at the official examinations; all of the 16 philosophers received their diplomas and 29 of the 34 students in rhetoric passed the test. The school year opened with 950 students.

ONITSHA:—The Apostolic Campaign of 1948-49 has been blessed by God. We have 183,951 Catholics and Catechumens, and 73,260 children in our schools. During the past year we had 16,798 baptisms and 812,775 communions were distributed; 50,597

sick persons have been taken care of in the hospitals or dispensaries.

BENUE:—"Slow but sure," is a proverb which applies well to our work. In 1949 we had 6,388 Catholics, 27,154 Catechumens, respectively 500 and 5,000 more than the previous year. We have 12,538 boys and girls in our 356 schools; that is 3,000 more than in 1948. A normal school for girls and a hospital will be constructed in the near future.

SILVA-PORTO:—Progress of Christianity here continues unabated. The building for the student boarders is almost finished.

KATANGA:—For the first time

we have sent 4 students who had finished their rhetoric, to the Senior Intervicarial Seminary of Beaudoinville. The vicariate has 12 native Sisters; several of these have spent over twenty years in religion.

BETHLEHEM:—On August 28, 1949, was celebrated the twenty-fifth anniversary of the foundation of this mission.

MAURITIUS:—The anniversary of the death of Father Laval was celebrated with the usual devotion. From four o'clock in the morning nine Masses were offered at his tomb, during which 18,000 communions were distributed.

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## General Chapter 1950

# SECOND AND FINAL BALLOT

Paris, January 11, 1950.

My very dear Confreres:

The scrutiny of the votes cast for the second ballot took place on January 9th. The number of votes, approximately 2,300, was slightly less than that of the first ballot, after deduction of Switzerland which no longer had to vote. I am grateful to you for your diligence and for giving such a striking proof of your interest in the General Chapter of 1950.

I attach to the present letter a complete list of the members (by right of office and by delegation)

of the Chapter. It follows the customary order of Provinces and Districts. During the Chapter itself we shall observe the order indicated in Constitution VIII.

Following the names of the delegates you will find those of the substitutes who received the greater number of votes, after those actually chosen. The substitutes will be called to take the place of the delegates when the latter are unable to assist at the Chapter. Only a few names of substitutes are given, because we hope that the delegates will do

their best to be present. The General Secretariate has the complete lists of these substitutes.

Regarding the members of right of office, the Constitutions state that, every one of these members of the General Chapter will consider it a strict duty to take part in its labors. Those who cannot come to it will make known their reasons to the Superior General so as to get from him and his Council the dispensation they need. They can have others to replace them.

Because of the importance of the next General Chapter, and following the intentions of our Constitutions, I emphasize the duty of the members by right of office, to come and assist in person at the Chapter. They occupy a position of responsibility; they must bear responsibility for it. Besides, they possess a valuable experience, gathered in the discharge of a function of authority in the Congregation, an experience for which no substitute can be found. Finally, they will be called to apply, in their jurisdiction, the decrees of the General Chapter; they should, therefore, have a part in formulating the same.

The Constitutions do not express that the members by delegation have a strict obligation of assisting at the Chapter. Nevertheless, I am confident that they will consider themselves to have this obligation. They have been

chosen by their confreres; they must now act upon the confidence that has been placed in them. If a member by delegation has a truly grave reason for not coming to the Chapter, he is asked to give prompt notice to the Mother House to enable us to notify the substitute. We all know the difficulties of travel and how hard it is to obtain reservations on ships and planes.

For these reasons I hereby OFFICIALLY convoke all the members of the coming GENERAL CHAPTER. I ask them to make all the necessary arrangements immediately which will enable them to be at Chevilly on Thursday, July 20, 1950, and assist at the beginning of Retreat in the evening of that same day.

The Chapter will first choose a new Superior General and his Council. Next it will consider, in the light of experience, what changes should be made in our Constitutions and in our Customary.

I ask all members of the Chapter to prepare individually the suggestions which they judge proper to present to the Chapter. These suggestions should be properly prepared and should be accompanied by short and precise documentation which will give evidence of their plausibility. Otherwise much time will be lost in useless discussions. For this purpose each Provincial or Principal Superior will gather the members

of his Council and consider with them the suggestions which should be offered to the Chapter.

Some suggestions have already been sent to us. I remind you that all the members of the Congregation have the faculty and even the duty of sending to the Mother House the suggestions which they believe to be useful to the Congregation and its works. They could also hand them in to the Bishops who represent our Mission Groups, or to the Provincial or Principal Superiors, or to the delegates they have chosen.

We ask that all these proposals be received at the Mother House before the end of May, so that the General Council may have the opportunity of classifying them.

Finally, I ask all the members to redouble their fervor during the last months of preparation, in order that we may obtain from the Holy Ghost and from the Immaculate Heart of Mary the enlightenment which will enable this Chapter to make a true contribution for the greater good of the Congregation and its works, and for the greater glory of God.

1950 is a Holy Year promulgated by our Supreme Pontiff. It is a time when we are justified to expect special blessings. May this year be a year of holiness for us. May the decisions taken in July provide a more abundant source of sanctification for all our members and for the souls entrusted to our zeal.

Fully confident in your filial attachment to our religious family, I bless you all, my dear confreres, and reaffirm my paternal affection and complete devotedness in Christ Our Lord.—† Louis Le Hunsec, Archbishop of Marianopolis, Superior General C.S.Sp.

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## MEMBERS OF THE GENERAL CHAPTER OF 1950

### 1. MEMBERS BY RIGHT OF OFFICE

a) GENERAL ADMINISTRATION: His Excellency, Most Rev. Louis Le Hunsec, Superior General. The Very Rev. Fathers Joseph Jolly, First Assistant General; Francis Griffin, Second Assistant General; Adolphe Cabon, Councillor General; Clemente Pereira, Councillor General; Emile Baraban, Councillor General; Joseph Quinlan, Councillor General; Henri Neyrand, General Procurator; Marcel Navarre, General Secretary; Jean Letourneur, General Procurator.

b) BISHOPS REPRESENTING OUR MISSIONS (Rescript of the Sacred Congregation of Religious of May 16, 1949): Their Excellencies, Most Rev. Henri Varin de la Bruneliere, Bishop of Martinique (1st Group); Most Rev. Charles Heerey, Vicar Apostolic of Onitsha (2nd Group); Most Rev. Rene Graffin, Vicar Apostolic of Yaounde (3rd Group); Most Rev. Alves de Pinho, Archbishop of Luanda (4th Group);



Most Rev. Joseph Byrne, Vicar Apostolic of Kilimanjaro (5th Group).

c) PROVINCIAL SUPERIORS: The Very Rev. Fathers Leon Cromer, France; Patrick, O'Carroll, Ireland; Richard Graf, Germany, Agostinho Moura, Portugal; Francis McGlynn, United States; Jean Fryns, Belgium; Henricus Strick, Holland; Henry Parkinson, England; Louis Tache, Canada.

d) PRINCIPAL SUPERIORS: The Very Rev. Fathers Marc Duval, Auteuil; Emile Girard, Gadeloupe; Bernard Arostoguy, Martinique; Pierre Le Bihan, Haiti; James Meenan, Trinidad; Joachim de Lange, Teffe; His Excellency, Most Rev. Joseph Hascher, Jurua; Charles Walther, Ziguinchor; Georges Cousart, French Guinea; Edward Kinsella, Sierra Leone; John Jordon, Onitsha; Philip O'Connor, Owerri; Francis Murray, Benoue; Albert Krummenacker, Douala; Pierre Richard, Yaoundo; Theodorus Valkering, Doume; Augustin Berger, Libreville; Johannes Molager, Pointe Noire; Nicholas Moysan, Brazzaville; Aristide Morandeau, Bangui; Henri Gross, Luanda; Charles Estermann, Nova Lisboa; Albino Alves, Silva Porto; Gustave Bouve, Katanga; Philip Winterle, Bethlehem; Daniel Murphy, Zanzibar; James Marron, Kilimanjaro; Daniel Hagenaars, Bagamoyo; Luien Guelle, Majunga; Jean Marie Besnard, Diego Suarez; Jean Bolatre, La Reunion; Charles Streicher, Mauritius.

## 2. MEMBERS BY DELEGATION

PROVINCE OF FRANCE: Their Excellencies, Most Rev. Marcel Lefebvre, Most Rev. Paul Biechy, Most Rev. Pierre Bonneau, Most Rev. Joseph Cucherousset. The Rev. Fathers Come Jaffre, Alphonse Gemmerle, Antoine Neumeyer, Charles Windholz, Emile Laurent, Jean Macher. Substitutes: His Excellency, Most Rev. Jean Baptiste Fauret; The Rev. Fathers Charles Le Comte, Louis Didailler, Lucien Roze, Charles Catlin.

PROVINCE OF IRELAND: His Excellency, Most Rev. John McCarthy. The Rev. Fathers William Brolly, William Higgins, Patrick Walsh. Substitutes: The Rev. Fathers Daniel Walsh, Michael Kennedy.

PROVINCE OF GERMANY: The Rev. Fathers Heinrich Hack, Johannes Hoffmann. Substitute: The Rev. Father Ernst Bismark.

PROVINCE OF PORTUGAL: The Rev. Father Jose Oliveira. Substitute: The Rev. Father Joaquim Castro.

PROVINCE OF THE UNITED STATES: The Rev. Fathers George Collins, Regis Guthrie, Vernon Gallagher. Substitutes: The Rev. Fathers Frederick Hoeger, Anthony Lechner.

PROVINCE OF BELGIUM: The Rev. Father Paul Vermeylen. Substitute: The Rev. Father Leopold Waegemans.

(Continued on next page)

# THE FORMATIVE YEARS

## FERNDALE

Extra classes last semester in Liturgy and Canon Law, and extra classes this semester in Scripture, make it possible for Fr. John Walsh to enjoy a leave of absence to complete his Doctoral dissertation at Catholic University.

The usual change of charges and seatings altered the local personal landscape a bit, but whether for better or worse remains to be seen. Anyway, it is a change, and this is something in this drab season.

The basketball season was somewhat late in getting started this year, but league teams are playing regular games now. Over on the handball alleys there is almost as much activity with daily but unofficial tryouts for the Ma-

ryknoll matches in the Spring. As for ice skating, the June-in-January temperature this season may be the chauffeurs' delight, but it doesn't strike such a pleasant note with the hockey fans.

New York City campaigned for thirsty Thursdays in an effort to combat the water shortage. Our supply was so critically low that we had to resort to the most effective way of conserving water. Except for certain periods each day, the supply has been shut off and all that comes from the faucets is a gasp of air. Nothing is more conducive to panic than to come from a lively basketball game, lather up and then hear that gasp.

The Legion of Mary sponsored a triduum in the interests of the canonization of our Venerable Father, as well as for the health of our Most Rev. Father General and intentions of the General Chapter.

Vocation efforts here are meeting with good results. The recently adopted plan of writing to boys of prospective vocations has resulted in some interesting correspondence. One assured us that he had carefully weighed the priesthood against the Marine Corps, and had decided in favor of the latter. As consolation he informed us that if the leather-neck life lost its appeal, he would again consider the priesthood. Perhaps we should file this one, for

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## CHAPTER

(Continued from previous page)

PROVINCE OF HOLLAND: His Excellency, Most Rev. Bernardus Hilhorst. The Rev. Fathers Lambertus Vogel, Theodorus De Vries. Substitutes: The Rev. Fathers Jacobus Strick, Antonius Rijnen.

PROVINCE OF ENGLAND: The Rev. Father Thomas Finan.

PRINCIPAL HOUSE OF BOUVERET: The Very Rev. Father Maurice Giroud.

the future marine is only nine years old. Another asked us if there were any ponies at Cornwells. We instantly thought of the Ciceronian thoroughbreds, but feared he had another kind in mind. But on the whole the general response has been good, and the interest expressed by both the boys and their families has been encouraging.

A welcome interlude this past month was a private showing of "The Iron Crown," an Italian motion picture, which we were privileged to attend as guests of the local theater. A few choice broadcasts were also enjoyed. Monsignor Sheen is again replacing the reader for Sunday evening dinner, and so far is reported as at least holding his own.

## CORNWELLS HEIGHTS

As usual at this time of year, basketball is the order of the day. We bring in a few outside teams (we went through this routine before, you know, outside teams to play inside games) and we are gaining quite a reputation as basketball players. We have not lost yet; even to such a crack team as they have in Philadelphia at Our Lady of the Blessed Sacrament parish. Last year they were city champions in their class. We bear watching.

I see by the papers that a Religious Order of Brothers has a vocation campaign on. It is called, "The Atomic Brotherhood Cam-

paign." Keep your eyes on the papers. Any day now you might see "Hydrogen Fatherhood Campaign." After all, we too should get out of that now slow atomic age.

Painting still going on all over the building. We are as bright as a new dime. The building, I mean. The chapel basement has been cleaned out and all the equipment used by Father Weigand in his fine work is no longer there. Partitions, which were invitations to "open house" for all the termites in the county, have been torn down and burned. It now looks as it did many years ago when we used it as a roller skating rink. Give us a few more weeks and everything will be in tiptop shape. Not everything; some of us are a little too old for that.

## RIDGEFIELD

The novices are still looking for that big snowfall to give the toboggan a real trial. One consolation is that the lake is filling gradually as a result of the little rains. It is very good for ice skating (when there is ice), and looks very enticing for swimming later.

The main topic of conversation is the newly decorated recreation hall and the considerable amount of painting and upholstering being done in the house. As future missionaries, the novices should know how to brighten and pre-

serve their churches and rectories.

On January eighteenth the novices had a walk with a pleasant innovation. Father Master took the clerics for a drive in the Pontiac up to Peach Lake, New York, through the outskirts of Danbury and around Barlow Mountain. The novices had a nice walk from Mamanasco Lake back to the Novitiate. The ride was very instructive in regard to local history.

But these interests are only diversions. A recent profession ceremony gave the novices an opportunity to think seriously about their profession, which is now less than seven months away.

Brother Francis took his first temporary vows on January sixteenth, the feast of the Immaculate Heart of Mary, Refuge of Sinners. Father Master received the vows. This was a great day for the Novitiate. Some brothers and a scholastic from Ferndale were among the visitors.

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## OFFICIAL

### Appointments:

Fr. Andrew M. Bednarczyk,  
Lake Charles, La.

Bro. Cantius, Szurszewski,  
Ferndale

Bro. Joseph Sarsfield, Cornwells

Bro. Thomas Sloan, Holy Ghost  
Seminary, Ann Arbor, Mich.

Bro. Francis Sullivan, Ferndale

### Profession:

Bro. Francis SULLIVAN, Ridge-  
field, January 16, 1950

### Perpetual Vows:

MM. Joseph Napoleon Armand  
LAROSE, Matthew Charles  
EVANSTOCK; Ferndale,  
February 13, 1950

## ORDINATION

### First Tonsure:

MM. Vincent Joseph DONOVAN,  
Albert Joseph McKNIGHT,  
John Robert RODGERS, John  
Patrick McANDREW, Joseph  
Austin DUCHENE.

### Ostiarate & Lectorate:

MM. Constantine Joseph CHRO-  
NIS, Egbert Joseph FIGARO,  
Richard Joseph LECLAIR, Al-  
bert Michael SEICHEPINE,  
Henry Clarence WEHRHEIM.

### Subdiaconate:

Rev. MM. Joseph Napoleon Ar-  
mand LAROSE (Canadian  
Province), Charles James COF-  
FEY, Matthew Charles EV-  
ANSTOCK, Leonard Aloysius  
CUNNINGHAM, Thomas Pat-  
rick SHARKEY, Joseph Law-  
rence KELLY, Edward Wil-  
liam HOGAN.

### Diaconate:

Rev. MM. Joseph Napoleon Ar-  
mand LAROSE, Charles James  
COFFEY, Matthew Charles  
EVANSTOCK, Leonard Aloy-  
sius CUNNINGHAM, Thomas  
Patrick SHARKEY.

## **Priesthood:**

Rev. Frs. William Robert GRAVES, Louis Francis DO-LAN, Vincent John NIEDER-BERGER, John Edward NA-DER.

Note: First Tonsure, Ostiariate, Subdiaconate, conferred, February 16, 1950; Diaconate, Priesthood, February 17, 1950. The ordaining prelate: Most Reverend J. Joseph Byrne, C.S. Sp., D.D., Vicar Apostolic of Kilimanjaro.

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## **RETREATS**

Brothers: New Canaan  
March 11-18, 1950  
Preacher: Fr. Marron

Fathers: Duquesne University  
June 11-16, 1950  
Ferndale  
June 18-23, 1950  
Preacher: Fr. Kapp  
Jayuya, P. R.  
July 30-Aug. 4, 1950  
Aug. 6-11, 1950  
Preacher: Fr. Kmiecinski

Place and date for California retreat will be announced later.

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## **DUQUESNE DOINGS**

The month of December saw the work of the renovation of the Duquesne University Chapel drawing rapidly to completion. The entire chapel has been repainted and redecorated. In the brighter

surroundings Brother Gerard's Christmas Crib looked more beautiful than ever.

On Thursday, December 15, the FM radio station located in the Administration Building was formally dedicated. His Excellency, Most Reverend John F. Dearden, D.D., officiated at the ceremonies, which were attended by many local celebrities in the fields of journalism and radio. Station WDUQ now operates on 2750 watts, sufficient to cover the Pittsburgh area adequately. Further diffusion of its programs is made possible by a 20,000 watt station, WPIT-FM, which rebroadcasts WDUQ's programs from 5 to 9 daily. The University's radio station, under the direction of Fr. Joseph Lauritis, is proving an invaluable publicity asset; Catholic organizations throughout the area are using it for the presentation of their programs and Catholic grade schools and high schools are becoming increasingly interested in broadcasting their dramatic and musical offerings from Duquesne's new studios.

The honorary degree of Doctor of Laws was conferred upon the Ambassador to Cuba, Robert D. Butler, at a special convocation on Wednesday, January 11th. Among the congratulatory messages received was one from President Truman.

No surprise to Duquesne residents is the finding of a national survey that Pittsburgh is the



country's noisiest city. But for the sake of its reputation among the Fathers who have visited Duquesne, let it be said here that considerable improvement has been attained in coping with another of the city's famous nuisances: smoke. Those huge blobs of coal dust which your memory may associate with Duquesne are now a rarity and those blinding, choking combinations of smoke and fog, once a standard part of the Pittsburgh scene, are things of the past.

Among the February graduates at the University of Pittsburgh was Fr. Henry Lemmens, who received the degree of Master of Arts, in the field of German Literature. His thesis, on the poetry of Stefan George, drew high praise from the University authorities and his work there during the past two years has been a credit to Duquesne and the Holy Ghost Fathers.

Duquesne's president, Fr. Francis P. Smith, received the honorary degree of Doctor of Laws at Loyola University of Chicago on Wednesday, February 1st. The honorary degree was conferred upon Father Smith "in recognition of his outstanding work as a scholar, educator and administrator."

The University's basketball team deserved its national notoriety as it embarked on the final February phase of its campaign with fifteen successive victories and no defeats.

## GETTING READY

Ann Arbor, Mich. (Holy Ghost Seminary):—Father August Weigand and Brother Thomas Joseph, both formerly of Cornwells, are now getting our property in Ann Arbor ready for occupancy. They took over when the former residents moved out on Friday, February 17, 1950. They began immediately to prepare a room for a chapel. The small house is being prepared for a faculty house with a community room, bedrooms, frigidaire and kitchenette. The dining room and kitchen for all will be in the large house. A bulldozer has been engaged to level athletic fields as soon as the frost leaves the ground. A benefactor has contracted to erect a hurrican type of fence around the entire property as soon as the ground has been all leveled. What the new community needs most now is the prayer of confreres for the blessing of God and the spirit of our devoted founders.

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## WELCOME

Detroit, Mich.:—The Holy Ghost Fathers of Detroit were hosts to His Excellency, Most Rev. Joseph Kiwanuka, D.D., Vicar Apostolic of the African diocese of Masaka. His Excellency sang a pontifical Mass at Sacred Heart Church on Sunday, February 19, 1950. Father Hoeger was archpriest, Father Diehl deacon of honor, Father Zehler master of ceremonies.

Father Thomas Jones introduced the distinguished visitor to the congregation. Many Colored priests from various parts of the country were present; some of them were ministers at the Mass. A public reception and luncheon followed at St. Peter Claver Community house. Bishop Kiwanuka was a guest of Holy Family Church in Inkster on the previous Friday evening. He opened Lenten devotions at St. Benedict the Moor church on the following Wednesday evening. And he was a guest at a banquet in his honor at Holy Ghost Church on Thursday evening.

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### FIRST MASS

Detroit, Mich.—Our magnificent St. Mary's church in downtown Detroit was filled on Sunday, February 19, 1950, with an outpouring of the Syrian colony of Detroit. Present, too, were many members of the Holy Ghost Mission Society, the members of the Holy Ghost Student Aid. The two societies have given substantial support to our students' aid within the past years. Many members of the St. Vincent de Paul Society were also present. They all came to take part in the first solemn Mass of Father John Nader, C.S. Sp. His late father had been the contact member of the St. Vincent de Paul Society during the dark days of the depression. The pastor, Father Hass, was assistant priest, Father Blass was subdea-

con and Father Kirkwood deacon. Father Richard Ackerman who sent Father Nader to Cornwells, preached a very eloquent sermon on the priesthood and on the Congregation.

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## LEST WE FORGET

April 4, 1946—

Fr. Francis A. Danner (78)

April 14, 1942—

Fr. John F. Dodwell (52)

April 16, 1932—

Bro. Francis O'Brien (73)

April 17, 1938—

Fr. Joseph Schultz (79)

April 19, 1899—

Bro. Congal Gleeson (57)

April 23, 1930—

Fr. Henry Muespach (72)

April 23, 1945—

Bro. Columba Leddy (77)

April 25, 1943—

Fr. Thomas J. McCarty (44)

April 26, 1922—

Bro. Antoine Willms (75)

April 27, 1914—

Fr. John Haas (58)

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## REQUIESCANT IN PACE

Pray for Arthur Demers, father of Rev. Anthony Demers, who died March 6, 1950. R.I.P.

LAKE CHARLES, LOUISIANA



NEW GYMNASIUM



# Our Province

APRIL, 1950

FERVOR

CHARITY

SACRIFICE



# Our Province

APRIL, 1950

Vol. 19

No. 3

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Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

## LEST WE FORGET

May 1, 1915—

Fr. Charles Leroux (59)

May 14, 1918—

Fr. Charles Steuer (92)

May 15, 1936—

Fr. M. Mayer (63)

May 16, 1918—

Fr. John Moran Ville (?)

May 16, 1930—

Bro. Pius Bluem (80)

May 19, 1909—

Fr. John Desnier (52)

May 20, 1902—

Fr. John Wietrzynski

May 23, 1903—

Fr. Francis Schwab (58)

May 25, 1943—

Fr. A. Joseph Szwarcrok (83)

May 27, 1947—

Fr. Raymond V. Kirk (46)

May 31, 1931—

Fr. Michael Kelly (50)

May 31, 1942—

Fr. Aloysius J. Roth (50)

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### PRAY FOR SOULS OF

Fr. William Nebel's sister who died March 30th.

Fr. Walter A. McCrann, a friend, and spiritual father to many of us. He died April 5th.



# FIRST IMPRESSIONS

At the time of the departure of the latest (and the largest group of African missionaries) I asked one of them, Father Edward Kelly to send me a complete story of their voyage and arrival, in view of publishing it in Our Province. We know that every man in the Province will enjoy his candid and complete account of a new man's approach to the big job.

F. H. McGlynn.

Dear Father Provincial:

"Jambo" from Africa. We arrived safe and are now long past stationed, set, and well on our way to becoming seasoned missionaries.

We'll begin at the beginning, our departure from New York, and try to bring you right along with us through what might be considered the high points of our trip and on up to the present.

Leaving is hard. No matter what anyone might say, when the actual time comes everyone finds it very difficult. There may be certain differences because of personalities, circumstances, etc., but the only real difference is that some find it merely hard, others harder. One big consolation at our departure, however, was the fact that there were so many present to see us off. From Bishop Byrne right down through the Provincial, the Superior and the

Director of Ferndale, to the fifteen or so, plain untitled confreres. This makes one feel good. As one of the passengers remarked a few days later: "It looked like the whole of the New York clergy was there."

One stands at the rail and watches the land going farther and farther away. And then he slowly begins to realize that it is really not the land going away, but himself. And he begins to feel peculiar. He won't call it homesickness or sadness or lonesomeness and he likes to think maybe it's just the movement of the ship. He won't call it anything. He just feels peculiar as the shapes of buildings become blurred. Then he decides it's time to put an end to this nonsense and settle down quickly to ship routine. This resolution is lost after a short period of complete indecision as to what to do, and he soon finds himself back at the rail looking towards shore now almost completely lost to sight.

Maybe it was due to our lack of geographical knowledge or perhaps our complete ignorance of nautical direction, but we were under the impression we would be in sight of land almost all the way down the eastern coast. We were disabused of this idea however, very soon and very completely. We were out of sight of land some three or so hours after leav-

ing and saw it no more till we arrived in Capetown eighteen days later. For all that time we were very able to appreciate fully the famous "Water, water everywhere . . .," because that's all we saw except for one ship and two or three whales.

### Free Access to Pantry

With no more land in sight, we had now to acquaint ourselves with the ship, the "African Star." and its daily routine. Although plying the seas under the title of "cargo" ship, its passenger accommodations are of the best. The quarters were excellent; a comfortably sized cabin with two soft single beds separated by a small dressing table with a reading lamp on either side; two large easy chairs; two spacious closets with plenty of hangers; a big bureau with a pull-out ledge for writing; a private bathroom with hot and cold running water, shower and large pitcher of ice-cold drinking water. Enough to spoil anyone going to the missions. The food was as excellent: Breakfast at seven-thirty; dinner from eleven to one; supper from five to six; and coffee or tea in the small but quiet nice lounge at three and nine. And in case this shouldn't prove enough, there was always the fresh fruit in one's cabin. Free access to the pantry was an extra accommodation afforded the missionaries.

We said mass in our cabin during the week and in the lounge

on Sunday. We had four Catholics among the twelve passengers and about four or five among the crew, the latter appearing only after some persuasion. The seas were good to us in this regard, there being only three days, these consecutively and just out of New York, when we were unable to say mass.

The days were ones of perfect quiet and peace, divided amongst talking, reading, sleeping and eating. An excellent schedule to fatten one up for an active apostolate, except for the fact that such a thing might to easily become habit-forming. With such surroundings and such a daily rule it was sometimes hard for us to imagine ourselves ever rising to missionary demands. It was a life lending itself to contemplation; and this exercise consisted mostly of looking back, sometimes longingly, to what we had left and looking forward, sometimes fearfully, perhaps, sometimes fancifully, to what lay ahead.

And, of course, we had always with us that "Water, water everywhere . . ." Fortunately (we confess) and naturally (we boast) we weathered all this water with not a single trace of seasickness.

The first sight of land eighteen days later was, and this is a complete understatement, magnificent. Even the Sahara Desert would have looked good. But, we had better, the famous Table Mountain, the peaks known as the

Twelve Apostles, and the Lion's Head, another mountain. And Capetown, looking quiet and clean and comfortable, stretching along the coast all the way down to the point where the docks are situated.

We got in about noon of October nineteenth and left about five the following afternoon. Perhaps startled by our first meeting with Africa—turbaned Indians, Cape-Colored (descendants of Malays, Bushmen and Europeans), Boars or Afrikaans as they are called (descendants of the Dutch), native of the various Bantu tribes, and of course the English, native women expertly carrying baskets on their heads, barefoot boys, rickshaw boys, several languages, cars on the wrong side of the road and we forgetting to look first to the right instead of to the left before crossing, our difficulty in getting money changed and our further difficulty with it once it was changed, our failure to find our way out of the dirty, crowded, busy, congested center of town to those nicer sections we had seen when coming in—we were lost and left with a not too high idea of Capetown.

Then up the coast, with land in sight for the rest of the way, to Port Elizabeth, East London and Durban. We were a week in Port Elizabeth, a clean quiet town, and treated royally by the secular clergy, mostly Irishmen. We remained only a day in East London, a Sunday. An hour's walk

through town discovered about a half dozen people abroad. Then Durban and the end of the line for us on the "African Star." We were met here by the port chaplain, Fr. Joseph Kelly, O.M.I., who took complete care of customs in short order and ushered us to St. Peter's parish some ten minutes away where we stayed for our whole time in Durban. The place was full of Kellys: Sheldon, the pastor; Joseph, the chaplain, and myself, the new young missionary still on the road.

We were in Durban for about two weeks, enough time to see the whole town (the largest and most modern since Capetown), the unbelievably beautiful countryside of rolling sugar cane, the Valley of a Thousand Hills (the Zulu Reserve), and Marianhill (The Marianhill Fathers' Motherhouse, a regular old Trappist monastery, a little village):

### Peaceful as Ferndale

The other five Fathers arrived on the "Enterprise" on November tenth. They were also put up by the Oblates. At one time there were almost more Holy Ghosters than Oblates, there being seven of us, two Irish Fathers coming or going, and Brother Sebastian on his way to the States. We had a grand time, all of us together, and we owe our thanks to the Oblates, from Bishop Hurley on down, who proved excellent hosts from our docking to our depar-

ture. They arranged our booking on the British-India ship, the "Amra," a regular passenger ship, but not quite of the same standards as what we had got used to, leaving Durban on November sixteenth. And so on that day the seven of us continued together on our way up the coast, again seen off by a goodly number of clergy. This part of the trip could have been on our own lake at Fern-dale; there was hardly a ripple on the water; it was even sometimes difficult to tell whether we were moving at all.

Lorenze Marques, Portuguese East Africa, and another change in money. We were baffled for awhile trying to figure out what these "escudos" were worth in comparison to the American and the South African exchanges; and the Portuguese were equally baffled by our jokingly referring to the money as "mosquitoes." We finally arrived at some sort of a conclusion with the help of a semi English-speaking proprietor of an ice-cream parlor while at the same time passing away an hour or two of a very rainy afternoon. Later on, we managed to make our way as far as the very large, modern and beautiful cathedral. Then fortified by our new knowledge of the worth of a "mosquito," we bought movie tickets and spent the evening listening to good old Yankee palaver.

## Fr. Wilhelm's Grave

Beira, the cure of the shipping lines, small, inconsequential, and unbelievably hot. We were lucky not to be on the "African Star" still. It had left Durban on October twenty-ninth and was in Beira when we arrived there about November twentieth. And it was destined to remain there until about the middle of December. We remained but a day, during which time we managed to visit Fr. Wilhelm's grave.

Mozambique, the only striking thing about this town was its unmistakable foreign aspect — foreign, that is, to us. As we proceeded up the coast it becomes ever more apparent that we are in Africa, that we are nearing our final goal. This is manifested by more natives and less Europeans, by an almost complete lack of modernity; lights, big buildings, cars, department stores, crowds, great activity, etc. We begin rather to see small towns with narrow dusty streets between high-walled houses with grilled windows and no glass and heavy unwindowed doors, small murky shops, and always an atmosphere of very warm quiet and unhurriedness.

Dar es Salaam, "The Haven of Peace," capital of Tanganyika Territory. We had time only to visit the church, talk (in English) to the Swiss Capuchins stationed here, post some letters, and take a quick look at the town on our way back to the ship.

Zanzibar, our "Mother Mission" in Africa! We landed here about five in the afternoon. After supper aboard ship, two made their way to the mission, in the charge of three Irish Fathers. The other five tried their hand at what lay in town but were disconcerted, to say the least, by complete darkness, streets the width of a car turning and twisting through what appeared in the light of the cab's headlights as very forbidding neighborhood, and a whole surrounding most closely approaching what all of us had seen before only in the movies, the famous Kasbah of Algiers. We were back aboard in half an hour. We fared much better in the light of the following day, taking a two hour's taxi tour of a great part of the island, through the town, into the country, past the many clove plantations, stopping off to drink of and eat coconuts, and ending up back at the mission for dinner. This dispatched, we sailed in the afternoon and were in Mombasa Sunday morning, November twenty-seventh, about seven o'clock in the morning, the end of the sea voyage.

We were met here by Fathers Manning and Varga and Mr. Kingston Davies, the man who took the moving pictures on this end. We and all our luggage were piled aboard a launch (this is how you go ashore in most of these ports; the ship doesn't dock) and we went ashore newly decked out in our white and seersucker suits.

Hours of customs, hours of picture taking, and the heat almost unbearable. Then some into a station wagon and the rest onto the lorry (a truck to a Yankee) with all the luggage and several native boys, and we were off to our mission in Mombasa to the grinding of the following camera. We spent the day and night here (a magnificent big church and nice spacious surrounding grounds) hosted and toasted by our Irish confreres.

### "The Warrior"

At noon on November twenty-eighth, again some into the station wagon and some onto the lorry with the baggage, and our numbers now swelled by two more, venerable Father Krieger, an old Alsatian, lovingly referred to by all as "The Warrior," and industrious Father Witte, a Dutchman famed for building schools, we set out for Moshi, two hundred miles away. Up and down, in an out, back and forth, and all around, over roads some of which couldn't possibly be worse; sun and heat and dust and wind—and then the rains came. We were halted for an hour and a half by a stream several feet deep unceremoniously making its way across the road, and for another hour or so at Voi, the half way mark, where fortunately we found a "half-way" house able to afford us a very delicious beer and sandwich. Then off again, after having switched places, to our next stop, Taveta,



where we found Father Witt's new school very much in the primary stages of construction. This is the last station in Kenya Colony. Just a few miles further on we passed over into Tanganyika and arrived in Moshi at twenty to one. All along the route we saw nothing but bare uninviting plains with fairly large mountains dotting the horizon here and there, and two very small antelopes. We were disappointed. And Mount Kibo's magnificence was lost in the darkness.

We were met at Moshi mission by Fathers Noppinger and Moroz; drank a hurried cup of coffee, and slept.

### **Ironic Flute**

We rose the following morning to the tune of the flute keeping time for the marching school children. Did we hear aright? We listened again, and sure enough, there it was. The flute was playing the very harmonious, sensitive strains of "There no place like home." Our reaction was a moved feeling of how nice and how ironical.

That afternoon we all went to Kibosho mission, about ten miles up from the plain, were met by Fathers Prueher and Trahan and remained for the welcome dinner and appointments which we were to receive the following day. The evening was spent with some of the "oldsters," they talking Africa and we talking the States. The

dinner the following day was a grand success with some thirty present, from the youngest "old missionaries," Fathers Carr and Raszewski, to the venerable old "Warrior," Father Krieger. We received our appointments just before the meal, aiding the digestion of some and spoiling the appetites of others. Here they are: Fr. Lord to Kibosho mission with Frs. Prueher and Trahan; Fr. Cronin to St. James Seminary with Frs. Watkins, Morgenroth and Greff; Fr. Joseph Otto to Kilema mission with Fr. Mangan; Fr. Stanley Otto, Narumu mission with Fr. McCraley; Fr. Conan to Kilomeni mission with Fr. Durkin, of the English Province, and Fr. McGowan; Fr. Walsh to the secondary school at Umbwe with Fr. Aherne, of the Irish Province; and Fr. Kelly to the Senior Seminary with Frs. Van Dongen and Berben, both of the Dutch Province. No such gathering of Holy Ghost Fathers would be complete without a softball game, so even in spite of the hot sun directly overhead we went at it to the extreme enjoyment of the school children spectators. The "Young Missionaries" beat the "Old Missionaries" nineteen to six. The game completed, all retired, some to their respective missions, others just to their rooms.

Thus we had arrived, been received, and stationed.

Our most immediate task, nat-

(Continued on page 45)

# OUR FAMILY

Since the members of the Congregation have been called to this society by a special vocation from God, there is incumbent upon them the duty of being sincerely and affectionately attached to it and of doing all in their power to render it worthy and capable of accomplishing God's plans in its regard. They should have the greatest esteem for its Rules and for the spirit which these Rules contain, and they should consider these Rules the path which Divine Mercy has traced out as the way for them to attain their destined glory. Every one should, therefore, do all he can to keep these Rules, to foster the proper spirit which should animate the Congregation and to direct its works towards the end for which it was founded.

The members should avoid pride, corporate egotism and jealousy, and should consider their Society as a poor servant in the Church of God, one employed in the works which are lowest in the eyes of men, a Society which works faithfully and constantly to accomplish such works for the exaltation of that Holy Church and for the glory of its Divine Spouse. They should not seek to render their Society glorious in the eyes of men by the splendor of its works, but should be content with making that Society solidly useful. Whilst it is the duty of the mem-

bers to strengthen the Congregation interiorly and to expand its works outwardly, they should be on their guard, nevertheless, against the inclination of self-aggrandizement, against the too natural desire of increasing in number and of obtaining a greater importance. They should be content with placing themselves peacefully and confidently at the disposal of their Divine Master, profiting by the circumstances which the Providence of God furnishes, in order to render themselves more and more useful to Holy Church.

Members of the Congregation should show sincere respect for other Congregations and their members, and maintain relations of cordial charity with them. They should be pleased to see these others honored and loved by everyone, even preferred to their own Society. They should avoid and suppress in their hearts the base sentiments inspired by jealous and corporate self-love, sentiments which are generally the portion of feeble souls, of souls who can hardly be considered generous in the service of God. Full of pure and fervent zeal, the members should rejoice at seeing God glorified and souls saved, no matter what the instrument used to produce that happy effect, and even when it results to the disadvantage to the Congregation.—Venerable Libermann (Directory, pp. 562-564).

# PERSONNEL STATISTICS — PR

	1938	1939	1940	1941	1942
Junior Scholastics .....	79	85	73	63	45
Novice and Postulant Brothers .....	5	6	3	6	3
Novice Clerics .....	21	16	9	22	15
Senior Scholastics .....	79	83	85	81	87
Profession (Brothers) .....	1	1	2	3	1
Profession (Clerics) .....	19	13	7	22	14
*Apostolic Consecration .....	11	12	14	13	16
Young Fathers sent to Missions .....	5	5	2	0	0
Young Fathers remaining in Province	6	7	11	13	15
Young Brothers remaining in Province	1	1	2	3	1

For Junior and Senior Scholastics, Novices, the number is that as of J

\* Includes the following not of the United States Province: 1940, Fr. Heu  
1947, Fr. Roberge.

## MISSION COLLECTION REPORT

1 9 4 9

Receipts ..... \$35,284.72

### Disbursements:

Education Fund ..... \$10,000.00

### Home Missions:

Bunkie .....	\$1,100.00
Opelousas .....	1,000.00
Tuscaloosa .....	500.00
Moreauville .....	1,000.00
Delcambre .....	500.00
Hot Springs .....	500.00
Lafayette .....	1,000.00
Fort Smith .....	300.00
Hartsville .....	700.00
Marksville .....	500.00
Sanford .....	500.00
Salisbury .....	500.00
Arlington .....	500.00
Muskogee .....	200.00
Shreveport .....	200.00
Del Mar .....	500.00
Mansura .....	500.00

10,000.00

# CE OF THE UNITED STATES

1943	1944	1945	1946	1947	1948	1949	1950	Totals
63	79	73	80	103	106	80	73	-
0	1	0	4	7	8	5	6	54
15	19	20	8	10	10	23	10	198
87	88	87	82	81	68	61	10	
0	0	0	5	0	4	0		17
13	19	17	7	8	9	17		165
11	14	16	9	15	10	11		152
6	2	10	4	8	5	10		57
4	10	6	5	6	5	1		89
0	0	0	5	0	4	0		17

y 1st; other numbers represent the total for the whole year.

1942, Fr. Pinard; 1943, Fr. Deckmyn; 1944, Frs. Crittin and Gretillat;

## Foreign Missions:

### Kilimanjaro:

Needs of Vicariate	\$1,000.00
Uru	300.00
Useri	300.00
Kilema-Chini	500.00
Moshi (Education)	500.00
Kishimundu	100.00
Mboshu	800.00
Mengwe	500.00
Rombo	500.00
Kiboshu	500.00

5,000.00

### Puerto Rico:

Barceloneta	\$1,500.00
Toa Alta	1,000.00
Rio Grande	800.00
Hato Rey	500.00
Jayuya	500.00
Arecibo	200.00
Juncos	500.00

5,000.00

Mission Procurator	2,684.72
Expenses	2,600.00

\$35,284.72

# THE MAIL BAG

## The "b" Stings

Dear Confrere: There is a great difference between "euphoria" and "euphorbia," and cooks have not as a general rule been placed in charge of gardens. To make me say in my article on Brother Gottfried (See OP Jan.-Feb. 1950, p. 4) that "a great deal of the euphorbia of a home depends to a large extent upon the genius of him who presides over the kitchen," is to make me say a thing that is not true and that is rank nonsense. An attentive proof-reader would have caught an error such as this. Cordially, Official Biographer.

Editor's Note: Yes, indeed, there is a big difference in meaning between "euphoria" and "euphorbia," even though there be only the difference of a "b" in spelling; the former has the sense of well-being and buoyancy, while the latter is applied to cactus-like plants. We are sorry for the disturbance caused by the presence of the "b".

Proof-reader's note: I have been reading in ms. the biographical sketches of "Official Biographer" for many years. During those years I have made but one slight change in the text, excluding the present case, that I can recall. Consequently I did not insert that "b" without due deliberation. Desiring to know just

what "euphoria" means, I consulted my dictionary, "designed to give the orthography, pronunciation, meaning, and etymology of over 140,000 words and phrases in the speech and literature of the English-speaking peoples . . . . Abridged from the Funk & Wagnalls New Standard Dictionary." But therein is not listed "euphoria." However, my dictionary gives "euphorbia." Consequently I diagnosed the case as typographical error. And the extraordinary sense of the sentence, or "rank nonsense" as the author calls it, did not prompt me to delve more deeply into the matter, because I have become accustomed to the vast amount of the extraordinary that appears in these articles.

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And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God.—Romans 12: 2.

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Glory follows those who flee from it. God brings down insolent pride, but raises humility to glory.—St. Hilary.

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Why defer till tomorrow? Why not today? I know not that I shall be alive tomorrow.—St. Augustine.



## FIRST IMPRESSIONS

(From page 40)

urally, is the language. It is not a difficult one; its syntax is easily grasped. The hardest thing for us to get used to is the fact that all the changes are before the root rather than after it. It is a language of prefixes rather than suffixes. A verb runs like this: subject prefix, tense prefix, relative prefix, object prefix, root. The greater part of our day is given over to this study, however, so the prefixes should be conquered shortly.

The country for the most part is beautiful, green and fertile and rolling away to hills and mountains on all sides. Kibosho, the Senior Seminary, Uru, Singa Chini and Umbwe, on the one side of the mountain seem to be in closed-in country compared to Kilema, the Junior Seminary and Mengwe, a little farther around the mountain, which enjoy a much more open country on every side with the eye able to scan valleys and plains for miles. The territory farther around the mountain again, Rombo, Haruma, Mashati, Useri, remains to be explored. Bananas and coffee are to be seen in abundance almost everywhere. The Vicariate coffee plantation at Uru boasts a hundred thousand trees. And, of course, Kibo reigns majestically over the whole territory. It is a sight one never tires of beholding. The first view of it is almost breath-taking; it

appears so immense and mighty and near. Ever snow-capped, it stands its silent vigil, its presence and force always mysteriously felt.

### Bacon and Eggs

The first reaction to the missions themselves is one of surprise at how well they are built up, how firmly and strongly established. Spacious mission grounds, many well groomed with hedges and gardens and lawns; mission plantations of coffee and bananas and vegetables; some with live stock; store houses; kitchens; schools; hospitals; homes for mission boys and girls; Sisters' and Fathers' houses, adequate and comfortable; and churches, some very large, complete and beautiful. The whole arrangement appears as a copy of the medieval monastery, the mission being the center of religious activity radiating its life to the surrounding district in an ever widening circle of influence from the two or three Fathers to the five or six European or Native (or both) Sisters, through the many teachers and catechists, and into the widely scattered out-stations and schools. This, of course, is a picture of the more finished missions. Some are not so well or finally established as others; many are yet in their first very difficult stages of development; and all are very much able for further perfection. But the thing which strikes the newly arrived missionary is the over-all

organization, strength and permanence with which all the missions are built. While not approaching what most of us know as the well established city parish, yet they are far from what we might be apt to think of as the missionary's mud hut and chapel. They speak of much past labor, stand strong witness to a firmly founded Church and Catholicism in Kilimanjaro Vicariate, and attest to a degree of progress far in advance of many other districts where the traditionally imagined hardships and difficulties of the missionary are still very much the reality. And they fill one with a sense of real joy and thanksgiving as he sees in them achievements of the missionary goal stated by Pope Pius VI when he wrote: "What is the aim of missions, we ask of you, if not to found and plant the Church in a permanent way in these immense regions?"

And now, having in mind Benedict XV's so emphatic affirmation of the formation and organization of the native clergy as one of the principal objectives of all missions, the crown of the missionaries' work and the visible sign that his missions have been well established, it well behooves us to give a few lines to the Junior and Senior Seminaries.

The Junior Seminary this year will have ninety-one students. Its school year begins in early February, is interrupted for the month of August, and then carries on

again till late November or early December. The course extends over a period of seven years, beginning with the sixth standard, a repetition in English of what had been learned in Kiswahili in the same standard of the village school, and ending with the twelfth standard. All classes are conducted in English. It might be noted that even at best this is always a foreign language to the native and that, therefore, it necessitates harder work both on the part of the student to grasp the matter and on the part of the professor to present it so as to facilitate its being grasped. The matter covered is in general equal to the same years in the States. The Seminary's situation seems ideal, with adequate surrounding grounds and plantation; the one large building of classrooms on the first floor and dormitory on the second, with the small clean chapel attached to the end; a Fathers' house; and a Sisters' house.

### High Above the Plain

The Senior Seminary this year will have twenty-five seminarians. Its school year begins in March, is interrupted in August, and then carries on again till late December. The course extends over a period of nine years consisting of two years philosophy, four years theology, one year probation which is spent helping out on one of the missions under the charge of the mission Father, and two more

years back in the seminary, the first of which is spent at a course in marriage and Canon Law, at the end of which is ordination, and the second a year of total theological review. There is one building strongly and beautifully constructed in 1940, with the chapel, striking in its bare simplicity, separating its two halves, one with classrooms and quarters for the seminarians, the other for the Fathers. It is situated high above the plain, some five thousand feet, with Mount Kibo practically in its backyard, sending down its snow-chilled air to keep the temperature very far below what we are all so used to thinking of as Africa's. Here the seminarians follow the traditionally scheduled major seminary course, studying Barbedette in philosophy, Genicot in moral, and Herve in dogma.

At present there are fourteen African Fathers, the first having been ordained eleven years ago. They take their place right along with us in the various missions, also having three missions completely in their own charge: Umbwe, Kirua and Marangu.

We have the Precious Blood Sisters here, most of them, if not all, German. And alongside them we have our own African Sisters (their very beautiful Motherhouse at Haruma) to the number of a hundred or so. They both do magnificent work: gardening, sewing, washing, cooking, tending the sick, running the hospitals, teach-

ing, etc. With regard to that fourth mentioned task, it might be well to insert here the fact that we eat exactly the same food as back home. Eggs and bacon are still the favorite morning dish; potatoes, meat, vegetables, coffee, tea, bread, butter, cookies, cakes, and desserts are still the core of the daily table. Added to this we have the English custom of tea at ten and three, Americanized a bit by the introduction of coffee. And one can get even ice cream in Arusha, so they say. While, perhaps, lacking the full variety and the rich preparation of the States, what we have is substantial and plenty. So let all imaginings of digestive tracts having to be attuned to new and foreign menus be dispelled. The saying of one of our well known bursars with regard to the food of one of our longer established junior seminaries is as applicable here: "It may not be the best, but it's wholesome and there's plenty of it."

We also have the Native Brotherhood, with its novitiate at Maua under the charge of Brother Amandus. The first profession was held on February 2, 1948, when eight novices made their vows.

### Striking Manifestation

Having had little or no contact with the people as yet, any impressions would be, to say the least, premature. One most striking thing, however, that needs

only seeing to be recognized is their all-out religious manifestation. Church services are always well attended. They take part in Mass, both daily and Sunday, fervently and spiritedly. Everyone sings, both plain chant and native hymns. Benedictions are attended by all, from the oldest people to the youngest tots walking into church and taking their places with all the seriousness of a sage. And Communion is almost numberless. Unlike what we are used to for the most part in the State (some fifty or so receiving out of perhaps several hundred) almost the entire congregation approaches the altar rail. Holy Communion is just naturally looked upon by these people as a part in their participation in the Mass. They all assemble for Mass, men on one side, women on the other; (and a thing striking the newcomer is that there are no pews or benches or arm-rests; just low kneelers the same as in our own churches, one after the other, which are used in turn for both kneeling and sitting); morning prayer is intoned and they all join in; this, then, is followed by Mass during which they sing either chant, if it is a high mass, or their own native hymns if it is a low mass on Sunday or a Feast Day; at Communion they practically all come to receive, first the men and then the women; and when mass is finished the thanksgiving prayers are intoned and again they all join in.

A thing most notable, especially perhaps, to us from the States more used to an indifferent and lackadaisical spirit in religion.

The high point of such manifestations was Christmas midnight mass. A most impressive sight. Hours before the time, one sees the movement of the lantern up and down the mountain sides and along the roads as the people come in small groups to encamp and sleep on the mission grounds till mass. All about the property there are lanterns about which there are five or six grouped in quiet talk or peaceful slumber. Gradually as the time for mass approaches, there are more lanterns, more people, much movement, talking, calling, laughing, and crowding for the church. Then the mass. At Kibosho it was held in the large unfinished church with improvised altar, many, many candles affording the light, no kneelers, just plain dirt floor, and no roof, a regular outside mass. The singing was magnificent: loud, sometimes smooth, sometimes rough, but always with feeling; a choir of men singing the proper, and the whole congregation the common and also native hymns. Communion was begun by two Fathers at the regular time in the Solemn High Mass and continued till almost the end of the celebrant's third mass. Most of the people, some kneeling, some standing, some huddled in corners and against the walls away from the cool winds, remained for the

three masses. Then all out of the church with much movement, shouting, calling to a lost brother or sister or friend, gathering into little bands to go home together, and again the lanterns going up and down the mountain sides and along the roads as the people walk back home singing Christmas carols.

A beautiful Christian custom, one of the first things experienced by the young missionary, is the

greeting he receives from practically everyone, pagan and Christian alike: "Tumsifu Jesu Kristu, Padri" (Praised be Jesus Christ, Father), to which he answers: "Milele, Amina" (Forever, Amen) or merely "Milele".

After all this, in a word: Africa is wonderful.

And now "Kwa heri ya kuonana" (freely translated: "So long till next time").—Edward Kelly, C. S.Sp.

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## THE FORMATIVE YEARS

### CORNWELL HEIGHTS

This year, on Candlemas Day, the Oblation Ceremonies were introduced after a lapse of 36 years. Nineteen young men from the Freshman and Sophomore College Department received the habit of the Congregation from Father George J. Collins, superior. The ceremony in its quiet and simple way impressed these young men and informed them that now they are expected to be different with this first step towards membership in the Congregation. Father Joseph B. Hackett preached the retreat which preceded this ceremony.

Father William C. Strahan, of Our Lady of the Blessed Sacrament Church, invited our community to a dinner prepared in his new cafeteria. The basement of

the church no longer looks like a lumber room. It has been completely renovated in green glazed brick. I think that the priests of the parish and the people can be proud of it. Father Strahan also enlarged the community room. That too is done in the grand manner and in good taste.

Of course we in Cornwells have not been sitting idle and watching others make improvements. We have our own projects; but here we shall touch, oh, so lightly on what is being done. All rotted window sills are being replaced. We have several samples on hand for those who might be interested in how rotted a window sill or casement can get. Painting continues on. For the first time since the chapel was built (1909) we have a work sacristy. The



chapel basement has been water-proofed. A heavy rain no longer makes it look like the Mississippi lowlands in the spring. For those who have never seen the Mississippi lowlands in the spring or any other season, these are flooded. In Alabama and in Louisiana they are called, pardon the expression, bottom lands. The new heating system has been installed and is now working. John L. (with apologies to the Priests of the Proletariate) no longer worries us. We now have oil. A "cloister door" is being erected on the second corridor to set off the living quarters of the community from that of the boys. In my day and age that wasn't necessary to keep the lads off the second corridor. It was out of bounds and if you were caught you were brought to your marrow. Someone tried to tell me that times have changed but evidently I didn't get my new copy yet. This modern seminarian is quite a creature.

Father Louis F. Dolan, one of the newly ordained, visited Cornwells and sang a high Mass and gave his blessing to the community.

Cold weather has finally hit this section. The lake was frozen over but the ice was not solid enough to hold the few who brought ice skates. Several found that out. They helped swell the list of those with colds in the house.

Father Collins preached the Novena of Grace at St. Katherine's Church, Torresdale. Father Sheridan preached a Lenten course at St. Mark's in Bristol. Father Puhl did the same at St. Mark's in New York City. Father Niehaus went to St. Veronica's in Philadelphia for the Lenten course and Father Phalen preached a course of Lenten sermons at Our Lady of the Blessed Sacrament in Philadelphia. The latter also gave the annual retreat to the boys in St. Francis Industrial School, Eddington.

This week we ate the last of the ducks. I believe that the one we got was the one that flew over Father Zambrosky's head many years ago when we were lined up in the courtyard preparing to team up for a walk. There is more to that story. The parts omitted make it memorable. This is just for those who were here then. They can fill in. Nor do we have any more pigs. Did you know that pigs in a community this size are a luxury? The pigs didn't pay off—this will kill you—literally speaking, so we killed them; made bacon and fried a batch big enough to last a week because one never knows when the gas will give out. We still have a few chickens left. Sentimental reason; and there happens to be one day called Friday in each week. Darn it.

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I will not leave thee, neither will I forsake thee.—Hebrews 13:5.

## FERNDALE HERALD

Our congratulations to the newly ordained: Fathers Graves, Dolan, Niederberger, and Nader. February 17th was the big day. Bishop Byrne was the ordaining prelate. His visits are always welcomed and appreciated.

Apart from the usual spiritual observance on February 2nd, the anniversary of our Venerable Father's death was never more fittingly observed than this year when we were privileged to view the first of the colored movies from Africa. We had several movies this month, including TWA travelogues and a Maryknoll vocation reel — but — our academy award goes to our own vocation film. Some time ago we saw the first section taken in New York when our most recent alumni left for Africa. But the second part, their landing over there, was appreciated even more. In addition to seeing the seven new ones as well as some of the older Fathers, we had a glimpse at the landscape and Kibosho mission. The picture also indicated that considerable physical changes can develop from a long trip with hardy meals.

A sudden change in temperature was the setting for a talk given by Father Philip, of the Oblates of Mary. Temporarily on leave from his mission among the Eskimos in the Hudson Bay area, and enjoying the balm of a Connecticut winter, he described his work

among the nomadic people and the difficulties presented by superstition and other pagan influences. He pointed out that while their lives are frugal, the Eskimos have characters that personify generosity, good humor and carefree concern about the future. We appreciate the present ice on the lake, but we are content to leave the igloos to the Eskimos and to the courageous Oblates who minister to them.

The Sisters here welcomed three members of their community recently who came from France enroute to the La Sallette Seminary in Massachusetts. Judging from the two days of uninterrupted chattering, all the news of people and things in France must have been remembered faithfully and conveyed completely. Perhaps, now we can understand the reaction among the natives when they hear a newcomer try to keep up with all the questions proposed by news-hungry missionaries. They must wonder about civilization when they hear about "rooms in China-town" or "killing the umpire in the Maryknoll game," or that the "custom officer lost his head in an argument." At least, it must convince them they should never want to leave the Congo.

By the time you read this (any resemblance to presumption is purely coincidental) the work in the kitchen will be finished. To avoid the accusation of punning,

we won't add that when the new stove is installed, we can have a real house warming. The tilers were followed by a crew of painters that showed up from nowhere on several successive nights and worked long after the last bell. It wasn't until the stimulant of a cup of coffee had taken effect next morning that we were able to appreciate what went on while Ferndale slept. If we ever write a biography of Ferndale, we will surely devote a chapter to the plumber who has had a prominent part in the renovations that have been going on for the last two years. Someone mentioned how hard it will be to send him away when all the repairs are finished, but others of us suspect that—like the poor—he will always be with us.

One of our recent visitors was a New York City policeman, assigned at the time to the very important case of deciding whether to become a priest. After an overnight visit with us he seemed satisfied with the evidence he had uncovered about the Congregation. We hope he soon realizes that a policeman's lot is an unhappy one, switches uniforms and becomes a Holy Ghost Father.

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### RIDGEFIELD

"O ye frost and cold, bless the Lord. O ye ice and snow, bless the Lord."

February brought snow and ice

galore to Ridgefield. The heavy snowfall of the season provided excellent opportunities for tobogganing.

On February 2nd we observed the ninety-eighth anniversary of the death of our Venerable Father, Francis Mary Paul Libermann. Two novices read interesting papers, and a postulant brother entertained us with melodies on the violin. Father Master's movies brought our little program to an enjoyable conclusion.

Already half of the novitiate year is over, with the examination on the Rules and Constitutions and the usual variation in manual labor charges.

We have been initiated into the spirit of Lent, that season of fasting and penance in which the Church leads us nearer to our Ideal. Let for us is a sort of retreat during which the Master, Christ, speaks to us in the liturgy which now becomes richer. As Lent marches on, we make use of the opportunity afforded us by the novitiate year to observe the treasures hidden in the liturgy and often passed by unnoticed.

---

Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.—Psalm 106:8.

His mercy is from generation unto generations, to them that fear him.—Luke 1:50.

Return to me, saith the Lord, and I will receive thee.—Jeremias 3:1.

# Our Province

MAY, 1950



FERVOR

CHARITY

SACRIFICE



# Our Province

MAY, 1950

Vol. 19

No. 4

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## LEST WE FORGET

June 2, 1944—

Fr. Patrick J. Brennan (46)

June 5, 1888—

Mr. John Barth (scholastic) (24)

June 6, 1925—

Fr. John J. Schroeffel (48)

June 6, 1938—

Fr. Francis A. Retka (61)

June 10, 1935—

Fr. Martin A. Hehir (80)

June 12, 1945—

Fr. Raymond A. Wilhelm (41)

June 18, 1945—

Fr. Eugene J. Caron (65)

June 20, 1942—

Fr. Albert B. Mehler (68)

June 22, 1927—

Fr. Paul Kwapulinski (52)

June 25, 1916—

Mr. Michael Kenny (schol.) (25)

June 27, 1947—

Fr. John M. Haines (43)

June 30, 1938—

Fr. Theophile Meyer (81)

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Father Schuster (St. Mary's, Sharpsburg) has been appointed a member of the Athletic Council of the Diocese of Pittsburgh, and Sports Editor of the Catholic Observer.

\* \* \*

At Prairie Laurent, Louisiana, a mission of Opelousas, Father Strimiska dedicated a new chapel on April 16th.

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.



## DEVOTION TO OUR VENERABLE FATHER

All the members of our Congregation have a true veneration and affection for him whom we call "Our Venerable Father." This is but just, for God raised this man of God to found a religious family of Missionaries; and He has given him the grace of transmitting to us a special rule and a way of life that are particularly the creation of this faithful instrument of God.

This spirit of our Venerable Father, this rule and way of life, we his children must not merely revere, but keep and put into practice.

It is easy to applaud a pleasing conference that manifests to us the spiritual excellence of this modern Paul. But, since we are members of a Congregation that can call this religious Founder its own, we should study his teachings, imitate his example and every day conform our conduct to both. This means that we should live a truly religious life of fidelity to rule, with humility, simplicity, a spirit of faith and of renunciation to this so very personal thing called "self," of loving submission to divine Providence; and all this in view of sanctifying souls for God.

Every day gives us opportunities of putting into practice the golden rules and the shining ex-

amples of our spiritual leader and thus winning numerous souls for the Divine Master.

We learned to admire these ideals in our novitiate and scholasticate; we were convinced of their truth and nobility, and resolved to strive for these lofty goals. But how soon, perhaps, we realized that our memories are not very retentive and that our wills are most changeable; how quickly we let circumstances guide us instead of obedience to the standard of the well-tested ideals.

Is it not true that sometimes we seem to be inspired by the pragmatism of our modern pagans, that we seek immediate success, relying on purely human means and "scientific" methods? Are we not, at times, neglectful of supernatural means; do we not forget to live by faith, to trust in Providence, with filial abandonment, in imitation of our Venerable Father?

The spirit of our founder is preserved for us in his writings; **Tolle, Lege!** But we must do more than reading; we should lovingly meditate upon them and assimilate them and then go and do likewise, animated by this spirit.

Lastly we should be apostles of Father Libermann, and strive to make him known and appreciated

and followed by others. If he is indeed a forceful exemplar and model for us, he should also be able to inspire numerous others.

Let it not be said that the process of his beatification is retarded, because we, his sons are guilty of negligence in this respect.

In one word, let us study zealously, practice lovingly and spread abroad most eagerly, the teachings and the example of our own Venerable Father Libermann. This is certainly "meet and just" on the part of us, **His sons.**—† Louis Le Hunsec, C.S.Sp., Superior General.

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## NEWS OF OTHER PROVINCES

**France:** Our Vice-Procurator General, The Most Reverend George Guibert, was made Auxiliary Bishop of Dakar. Father P. J. Deckmyn has taken his place at the General Procure. Seventeen Fathers of the Province have gone around from January 9 to December 18, to promote interest in our missions. Altogether 222 such "missionary journeys" have been made.

**Germany:** The Provincial Procurator and one Brother have taken possession of the Provincial House on December 13. It was not an unlucky date for the German Province. In virtue of a decree

of the Court of Dusseldorf of December 19, 1949, this Province has recovered the immovable property which had been confiscated in recent times. The last among our confreres who had been prisoners of war in Russia have returned, namely Father Herpetz and Mr. Rudolf Sieburg, a professed scholastic; the latter had been listed among the dead.

**Portugal:** The blessing of the altar and the sculptural group of Our Lady of Africa has been the occasion of an eloquent manifestation of goodwill on the part of the civil authorities and the population at Barga. Very Rev. Father Provincial had a long interview with Mr. Oliveiro Salazar, President of the Council, and also with the Minister of the Colonies. Both were eager to receive full information regarding our missions and have manifested considerable interest in the project for a senior scholasticate to be built at Lisbon. We expect aid from the Government and help from colonial companies.

**Holland:** Bishop Teerenstra blessed the chapel of the Provincial House at Rhenen on December 19, 1949. More than forty thousand calendars have been sent out to promote our missions.

**England:** Very Rev. Father Parkinson who had been ill with pneumonia is well again.

**Haiti:** The bicentennial of the foundation of Port au Prince was celebrated on December 8, 1949.

Petionville is truly blessed by God. During the past year there were 1,421 baptisms; 963 confirmations, 343 marriages. This parish has 18 schools with a total of 2,450 pupils.

**French Guinea:** The thirty-four private schools of this department have over 1,492 pupils; 710 persons are being taken care of in three dispensaries. Subsidies received from the Holy Childhood have enabled us to accept a greater number of pagan Indians in our mission and at the convent of the Sisters of Cluny. Twenty Hungarian displaced families, of whom 18 are Catholic, have taken up residence in what was formerly called the Penitentiary of St. Laurence.

**Jura:** During the past year we had 3,025 baptisms; 6,226 Easter communions; 46,486 communions of devotion. Our eight schools have 256 pupils, and 4,630 persons are taken care of in our three dispensaries. We have 21 seminarians; 4 are in the senior seminary.

**Dakar:** This vicariate has a population of 2,172,200; 62,969 are Catholics. Of these Catholics 18,000 are Europeans. Our 102 schools have more than 5,676 pupils. During the past year 132,201 persons have received medical care in our 9 dispensaries.

**Cape Verde:** We are expecting a new contingent of Sisters of the Holy Ghost who will found a second community to take care of

the sick.

**Owerri:** This new vicariate shows great vitality. We have 223,456 Catholics and 122,167 catechumens in a population of 2,500,000. Administering this Christian community are: 52 Fathers of the Holy Ghost, 6 native priests and 6 native brothers, 21 European sisters and 6 native sisters. More than 3,000 teachers of both sexes teach in our 622 schools; we have 90,000 pupils. In one year we had 40,842 baptisms; 102,559 Easter communions, over a million communions of devotion and 1,938 marriages. We have 19 native seminarians, 9 postulant brothers and 19 postulant sisters.

**Benue:** On the 8th of December, Bishop Heerey celebrated a pontifical Mass and blessed the corner stone of our new training college for teachers.

**Libreville:** In a population of 424,152, we have now 145,770 Catholics; 27,031 are catechumens. Our 90 schools and college number 8,563 pupils. In our 14 dispensaries 51,293 persons were taken care of.

**Brazzaville:** The Libermann Regional Seminary has 27 seminarians; 7 have been ordained to the subdiaconate. Of the 375,000 inhabitants, 107,888 are Catholics. We have over 9,000 pupils in our schools.

**Bangui:** In spite of opposition, this mission continues to develop. We have 33,983 Catholics and 23,-

000 catechumens in a population of 667,912. We have 51 teachers in our 24 schools and 2,495 pupils. We registered 4,061 baptisms during last year.

**Nova Lisboa:** A great movement towards conversion has manifested itself during the past year. The Colonial Government has aided us in providing for the Sisters of this mission. The Medical Missionaries of Mary have taken over the mission at Chiulo. The school year began at Caala with 216 students in the junior seminary. There are 10 novice brothers and 16 postulant brothers; 15 junior seminarians have entered the senior seminary of Christ the King at Nova Lisboa.

**Bethlehem (East Africa):** The Christian population in this vicariate is mostly Protestant. Our Fathers continue their labors with great zeal. There are already 9,528 Catholics and 2,520 catechumens. In our 12 schools 2,226 pupils are being instructed. We had 1,141 baptisms during the year.

**Kilimanjaro:** This vicariate has 78,741 Catholics and 6,323 catechumens. There are numerous vocations among the natives. We have already 14 native priests, 14 native brothers, 86 native sisters, and 21 senior seminarians, and 90 junior seminarians. More than 20,000 pupils are taught in our 98 schools; 2,888 persons were hospitalized. During last year we had 8,368 baptisms (2,893 of them

adults); 31,051 Easter communions and 359,600 communions of devotion.

**Bagamoyo:** This vicariate is making constant progress. In a population of 400,000 we have 79,600 Catholics, 7,491 catechumens. There are 26,087 pupils in our schools. We have 100 seminarians (16 senior). During the year there were 6,828 baptisms (988 of them adults) and 31,241 communions of devotion.

**Manjunga:** "Slow but sure" is the advance in this mission. In 83 schools we have about 4,000 pupils. This year just past we had 1,612 baptisms, 61,116 Easter communions and 235,748 communions of devotion.

**Diego Suarez:** In a population of more than 500,000 we have 36,948 Catholics and 9,659 catechumens. In our 8 schools 5,432 pupils receive instruction. We have 17 seminarians (5 senior). Baptisms during the year came to 3,979; Easter communions to 12,381 and 340,994 communions of devotion.

**Mauritius:** At the moment that Archbishop Leen was making preparations for his voyage to Rome and to Paris he suffered a cerebral hemorrhage, and after three crises our well beloved confrere went to his reward on December 18, 1949. The entire population was represented at the funeral. Bishop Liston was enthroned in this episcopal see on January 23, 1950.

# THE FORMATIVE YEARS

## FERNDALE

### Stock-piling of Lectures

Several interesting lectures were arranged by Father Connors in connection with his Moral Theology classes, and the entire scholasticate took advantage of them. Drs. Halloran and Reid came from Greenwich to discuss the moral problems of their medical profession, and Mr. Ward came from Stamford to brief us on the moral difficulties of the legal profession. In both instances formal lectures were given in the afternoon, and an informal discussion in the evening provided opportunity for detailed questioning. We are looking forward to other lectures dealing with business and industry, chancery procedures, etc.

### The Truth Even on April 1st

The Molinist-Thomist feud, reconciliation of the infallible connection between grace and free will, was aired in a Saturday morning disputation. There seems to be no need to revise current text books as the result of the discussion, although the champions of both sides are satisfied that the opposition was dealt a severe blow. The controversy was well conducted by Fr. Bouthillette, who defended the Molonist theory, notwithstanding the demoralizing

fact that his triumph had to take place on April 1st.

A beautiful solemn high Mass, with choir vespers at 11 a.m., featured the observance of the Feast of St. Joseph, patron saint of the Brothers, who had just returned from their annual retreat at New Canaan. Fr. Marron was the retreat master. In the evening the Brothers from Ridgefield and New Canaan joined us in celebrating the Golden Jubilee of Brother Gangolph, a welcome visitor. Welcomed too on the same day were Brother Cantius, returned to his community after several years in Ridgefield, and Brother Francis, a new addition to the community, replacing Brother Joseph, who was transferred to Cornwells.

### To Get Them Out Fast

A few months ago local fire marshalls and State inspectors descended upon, or ascended to, Ferndale, and decreed that our old fashioned stairways were fire hazards. As a result, more workmen have begun a new era of noise, dirt and expenses to install stairs, exits, partitions, lights, etc.

A movie is always appreciated in Ferndale, and even travelogues are generally welcomed. Two on Mexico and South America would have been well received this month had they been scheduled for any



day other than St. Patrick's Day. Our Finnegans, Bradys, and O'Tooles detected a trace of irony and refused to cooperate with such lack of patriotism. In fact it took skillful conciliation and persuasion to get them to join the "rest of the world."

## RIDGEFIELD

There is a saying in Ireland that St. Patrick on his feast day turns up the warm side of the stone, "and shure enough didn't the holy man do it that very day," but some wee leprechaun went and turned it back again because we had a six-inch snowfall a few days later and the snow shovels were put to work again.

Our community, small though it be, suffered further depletion in the transfer of Brothers Cantius and Francis to Ferndale. We wish them every blessing and success in their new endeavors. We are earnestly hoping and praying that many postulants will be forthcoming to fill the vacated ranks.

We got the opportunity of listening to the Duquesne tournament game, but had the disappointment of hearing them taste defeat. Their good showing speaks well for future laurels.

## CORNWELLS HEIGHTS

### A Slum Disappears

Raggers Paradise is no more! The basement, turned garage, kept it a memory; but these

burned out and smoked walls have at last been torn down and the ground is now being graded. Perhaps some of the younger generation might wonder about this Raggers. And again perhaps I presume too much on their interest of things past in the Congregation. But for those who might like to hear of the little things that made chit-chat in the days gone by, in the days before the theory of relativity, herein I inscribe the story, in part only, of Raggers Paradise. It was a three storied frame building. First floor: the Science Room and Library. We rarely got into the Library and we seldom wanted entrance into the Science Room. This latter was in the complete control of Father John Schroeffel. During the daytime he froze us to our seats and in the evening he thawed us out again with an occasional radio program. Radio was then in its infancy and he had built one of the first sets. Second floor: the Fathers' rooms. The nearest we got to them was the landing on our way up to the third floor, otherwise known as Raggers Paradise. This was a large dormitory occupied by about twenty-five Apostolics (the years have changed even the title; they are now junior scholastics). Anyone who pretended sickness was called a ragger. It seems that this building always took top honors in ragging. There is no longer a Raggers Paradise.

## L. S. / M. F. T.

After the superstructure of the Science Hall, to dignify the building with its proper name, burned down, the basement was roofed and it was kept as a garage, vegetable cellar and catch-all. And the names of all caught there are now reverend names. Now revered, then reviled! The smell of smoke never left the place; and it seemed so real, too, sometimes. It was uncanny. That too is gone.

### Termites, Too

Still only in the midst of repairs we have discovered termites in the corner of the boys' refectory. But everything is being put into ship shape. And the strange part about it is that it is nothing extraordinary. Only the simple things crying out to be repaired and protected from the elements.

### More Pleasant Things

The last two entertainments given by the boys were along musical lines. Being catholic we cater in good taste to all taste. The young men from the college department produced a minstrel. They had planned a Shakespearean production but because of unforeseen circumstances they had to settle for a minstrel. They worked hard on it and particularly the orchestra. Only five pieces, but an orchestra just the same. All enjoyed it I think. A few nights later the high school department produced *The Mikado*.

It was so well presented that a repeat performance was given for the parents of the young lads on visiting Sunday. The dream of all amateurs came true: "If only we could put it on again." The parents were delighted to see their sons cavorting as sons and daughters of Nippon and surprised to hear such music come from throats which not so long ago produced only wails and treble whinings.

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### LOVED, ANYWAY

(From a letter from the Holy Ghost Fathers of Norwalk, Conn.)

"I need not tell you how much we enjoy the Trumpet here, although its arrival is always the cause of a little perplexity. Somewhere, somehow, you've got hold of an address "Rev. Thomas Purcell, Holy Citadel Fathers, Norwalk, Conn." We've been called Holy Gosh Fathers, and received mail addressed to Old Ghost Seminary, but Holy Citadel is out of this world. I might add besides that Father Thomas Purcell is quite unknown to us. We have no inkling of who that reverend gentleman might be."—*Sheed & Ward's Own Trumpet*, February, 1950.

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Another step in Pittsburgh's progress was taken recently with the establishment of a pharmacy research foundation by the Duquesne University Pharmacy Alumni Association.

# BISHOP KIWANUKA

Many miles of ocean separate Uganda from Detroit, but close they were in spirit on February 19th when the people of our Sacred Heart Parish welcomed Most Reverend Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, who had come to be their guest. From far Uganda he had come, the first native African bishop since the days of Saint Augustine; from a spreading, rural, missionary vicariate to urban, industrial, populous Detroit, but the Mass he said was the same, the doctrine he preached was identical with the Mass they knew and the doctrine they professed. In Masaka, or Michigan, the Church is indeed one.

## To Beg I'm Not Ashamed

Bishop Kiwanuka's visit to Detroit was part of his present tour of the country, and his purpose, which he states without embarrassment, is to beg. He is seeking primarily for funds to build a seminary. His vicariate is large, the number of Christians is increasing, but, as usual, the number of priests is pitifully small. The people themselves are poor, and so the Bishop, at the suggestion of the Holy Father, has come to America to seek the aid of American Catholics.

Descendant of the Blessed Mar-

tyrs of Uganda, Bishop Kiwanuka was consecrated by the Holy Father himself on the Feast of Christ the King, October 29, 1939. He was but a lad of ten, when the White Fathers, who staff the mission of Uganda, noticed in him the signs of a more than ordinary intelligence. Educated in the mission schools until he was a young man, and then sent to the White Fathers' Seminary at Algiers, he was ordained to the priesthood on May 26, 1929. After ordination he went to Rome for further studies, and eventually received a Doctorate in Canon Law. When he returned to Uganda to take up missionary work, he decided to become a White Father, and after the customary novitiate was admitted to the Congregation. When the Holy Father, in October, 1939, announced that he would consecrate twelve native priests from various mission countries, Father Kiwanuka's name was among them. On the Feast of Christ the King, October 29, 1939, this historic consecration took place. Bishop Kiwanuka was named Titular Bishop of Thebiua and Vicar Apostolic of Masaka, Uganda, the first native African Bishop since the seventh century when the hordes of Mohammed swept before them the last remnants of the once flourishing African church.

## A Vital Problem

The Bishop explains that presently he has a seminary of a sort, but it was built in 1903, and is in pretty bad shape and is totally inadequate for the fifty seminarians he has. As always a strong native clergy is the goal of the Bishop, and therefore the seminary holds first place in his plans and his projects. Catholic education is vital to the growth of the Church in Africa, the Bishop believes, and for that reason he has also been seeking here the aid of religious congregations of priests and sisters to staff schools in his vicariate. St. Louis University has granted him two scholarships for priests in social studies; Boston College two similar scholarships for lay students. The University of Detroit gave a four year full scholarship, providing for room, board and tuition for a student from Uganda, and Lionel Hampton, the popular band leader, has provided for a full scholarship to the Eastman School of Music at Rochester, N. Y., for a student of the Bishop's choosing.

All in all, the "Little Bishop" completely captured Detroit, and everywhere people have been charmed by his gracious manner, and won by his sincerity. His English is excellent, and he speaks both French and Italian with equal fluency. He appeared and spoke at many receptions while in Detroit, and was the guest of honor on a popular radio program as well.

During his stay in Detroit His Excellency was the guest of Father Zehler at Sacred Heart Rectory, and it was Father Zehler also who headed the committee which arranged the details of his visit. His itinerary included visits to Holy Ghost Church and to Saint Benedict the Moor as well as to Sacred Heart. At the Solemn Mass at Sacred Heart on February 19th he was assisted by Fathers Hoeger, Diehl and by Norman DuKette of Flint, Michigan.

As he left Detroit Bishop Kiwanuka publicly expressed his thanks: ". . . to Father Zehler and all the Holy Ghost Fathers, who for these past ten days have had seemingly no other business than to take care of me. May God bless you all for all you have done." In conclusion we can say only that it was a privilege and a pleasure to welcome this veteran missionary to Detroit and to be able to contribute in some small way to help a zealous co-worker, member of a Congregation whose apostolate is our own, the missionary conquest of Africa for Christ.

---

Nescire quaedam, magna pars sapientiae.—Tacitus.

\* \* \*

In one of our churches in the South the choir started off with "Requiem aeternam . . ." at the high Mass on the Feast of the Immaculate heart.

**Dedicated**

## **ST. JAMES HIGH SCHOOL**

**ALEXANDRIA, LA.**

On Thursday, March 16, 1950, the new St. James High School, Alexandria, Louisiana, was dedicated by the Most Rev. Charles P. Greco, Bishop of Alexandria. The ceremonies began at 7:30 p.m., in St. James Memorial Church with the chanting of the "Veni Creator" by the St. James High School choir.

The procession then proceeded to the new building which His Excellency blessed in the presence of a large gathering of clergy, parishioners, and friends. After the procession returned to the church, the Very Rev. Msgr. L. Roy Aycock, diocesan superintendent of schools, delivered the sermon. His Excellency then congratulated the parishioners of St. James, and their pastor, the Rev. James J. Campbell, C.S.Sp., and the assistant pastor, Rev. David J. Marshall, C.S.Sp., on the splendid work they are doing in giving their children such a fine Catholic education. This was followed by solemn Benediction of the Blessed Sacrament.

### **Description of Building**

For those who are acquainted with St. James, the new high school building fulfills a long felt need. The rapidly growing en-

rollment, now totaling well over six hundred students, necessitated enlarging prevailing facilities. Literally hundreds of students had to be turned away each September because of lack of space. Two frame structures, used as auxiliary class buildings, were demolished and the sixteen-room parish convent moved closer to the church to make room for the construction of the new school. Functional in character, the building is constructed of brick, steel, and glass. Six large classrooms, modernly arranged and equipped, and two faculty offices are connected by open corridors. The severe facade is relieved by a white marble statue of St. James, executed by Bernadini of New York and donated by the Class of 1950. The total cost of construction, including the moving of the convent and the demolition of two frame structures, was approximately \$48,600.00.

St. James high school enjoys a particularly high scholastic rating. At the annual State Rally held recently at Southern University, Baton Rouge, St. James students were awarded four All-State awards in speech, music, and art. The faculty is composed of three Holy Ghost Fathers, eleven Sisters of Divine Providence, and four lay teachers. A third of the enrollment is non-Catholic. On Holy Saturday, sixteen students were received into the Church by Father Marshall, instructor in English and Religion.



# THE MAIL BAG

Diocese of Little Rock,  
308 West Second Street,  
Little Rock, Arkansas.

February 7, 1950

Reverend Clement A. Roach,  
C.S.Sp.,

Sacred Heart Rectory,  
Box 457,  
Lake Charles, Louisiana.

Dear Father Roach:

Ever since my return to Little Rock, I have been intending to write and thank you for your kindness and hospitality to me when I confirmed recently at Sacred Heart. As you may suspect, I found lots of work waiting for me when I returned to Little Rock. This is my excuse for not writing sooner.

I certainly enjoyed my visit to Sacred Heart and I want to renew my congratulations on the fine Confirmation class.

I can't get the vision of that new gymnasium and high school out of my mind! (See OP, back cover, March issue). It is a wonderful accomplishment and I know it will pay big dividends in results for Our Lord and His Church among the colored people in Lake Charles. Congratulations and very best wishes.

Thanking you again for your kindness and assuring you of the real pleasure it was to see one of my old confreres from the missions of Arkansas, I am, asking

to be remembered to your two worthy assistants.

Yours sincerely in Christ,

†Albert L. Fletcher,  
Bishop of Little Rock.

\* \* \*

## WILD BOAR CHASE

### Mystery Letter of the Month

Ad libitum, Our Province, Mail Bag. The "B" Stings. Dear Editor: I sure liked that account of our Kelly, That makes us wish for encoring, But you better keep tabs on your lingo, For it seems from within ever boring. Hence my putting in my oars, And this little South Af mixing To ambush those Capetown BOARS, And coach the Kishwa prefixing. (Short not in the form of Bouquet, By one who knows what a bore is: A gent who has nothing to say, But will say it 'til space-time no more is).

—As You Don't Like It.

Editor's note: The mystery of the above letter was somewhat cleared up by the following:

Dear Editor: In the article "First Impressions" (see OP April, 1950, page 37) you have: "—turbaned Indians, Cape-Colored (descendants of Malays, Bushmen and Europeans), Boars or Afrikaans as they are called . . ." When I went to school these "Boars were spelled "Boers."—An Old Bore.

Dear Editor: ". . . to err is human; and the 'Boars' are human too . . ."

Dear Editor: "... Permit me to quote Scott: 'I assure you it requires no small talents to be a decided bore.' . . ."

Editor's note: We apologize to two great branches of human society, the Bores and the Bored.

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## OFFICIAL

### Appointments:

Fr. James F. McCaffrey to Our Lady of Victory, Washington, D. C., Mission News staff.

Father Simon J. Stark to Holy Ghost, Chippewa Falls, Wis., assistant pastor.

Fr. Julian C. Wrobel to St. Augustine, Isle Brevelle, La., assistant pastor.

### Retreats:

Duquesne University—June 11

Ferndale—June 18

Fr. Charles Kapp,  
Retreat Master

Hemet, Cal.—June 11 & June 18

Fr. Francis P. Trotter,  
Retreat Master

Jayuya, P. R.—July 30 to Aug. 6

Fr. Vincent G. Kmicinski,  
Retreat Master

Grand Coteau, La.—Nov. 6 & 13

Fr. Charles Kapp,  
Retreat Master

---

Father Kirby (Salisbury, N. C.) is now averaging 18 parishioners attending Sunday Mass.

## PENTECOST, 1950

Office of the Provincial,  
1615 Manchester Lane, N. W.  
Washington 11, D. C.  
May 1, 1950.

Dear Father:

With the approach of the Pentecost season we should give some thought to the annual appeal we make to the faithful for a contribution to our houses of formation.

In recent years the funds obtained through this Pentecost Appeal have been a most substantial help in the heavy task of supporting our houses at Cornwells, Ridgefield and Ferndale. Now that we have an increase in the family, with a new junior scholasticate about to open at Ann Arbor, we shall be in still greater need of help to maintain them.

We have asked the students at our junior scholasticate to increase their annual fee from \$200 to \$300, but everyone realizes that this amount covers less than half the actual per capita cost.

Therefore I trust that you will arrange to make known this appeal to your parishioners on some Sunday near the Feast of Pentecost. It might be well to remind them that they have been served by the Fathers of the Holy Ghost; that we are a missionary order, largely dependent on the offerings of the faithful for our support; and in return it would be most fitting if they would now contrib-

ute to the education of the young men who are to serve in your parish in the years to come.

It is understood, of course, that such an appeal to the faithful should be so arranged as not to conflict in any way with local diocesan regulations.

With cordial greetings to you and to the members of your community on the occasion of our Patronal Feast, I remain,

Sincerely yours in the Holy Ghost,  
F. H. McGlynn.

---

### Deceased

Father of John Yates (Ferndale)  
and Laurence Yates (Cornwells)

Sister of Fr. Albert Schroll  
(Arecibo).

Brother of Alfred Seichpeine  
(Ferndale).

Sister of Fr. Guthrie.

Aunt of Fr. McGuigan (Bakersfield, Cal.)

Mother of Fr. Strahan (Philadelphia).

R. I. P.

---

The Lord loves them that hate evil, he watches over the soul of his saints, he rescues them from the hand of the wicked.

Light springs forth for the just man, and gladness for the upright of heart.

Rejoice ye just, in the Lord, and glorify his holy name. (Psalm 96:10-12.)

### BRITTLE WARE

According to Canons the priest  
has no mate,  
That's known by the faithful in  
each single State.

He may have for cooking a Helen  
or Kate  
To tend to his foibles from  
early to late.

But woe to the house hold where  
Katie is boss  
And steps on the assistants as  
if they were moss.

Has she been ordained for the  
pectoral cross  
Through wearing some silken or  
Persian floss?

Yet justice requires to pity her  
lot,  
When busy with stirring the  
stew in the pot;

Then run to the phone and the  
door for a sot  
And get for her service the  
nickname of 'nut'.

Not lightly such by-name is taken  
by Kate,  
She eases her anger by smash-  
ing a plate.

Should now the good padre pro-  
voke a debate  
She leaves him bewailing his  
bachelor fate.

—Jo West.

---

The weak things of the world  
has God chosen to put to shame  
the strong. (1 Cor. 1:27)



Brother Gangolph (above) at the dinner given at Ferndale, March 19th, the golden jubilee of his profession. St. James High School, Alexandria, La. (below), day of dedication.



# Our Province

JUNE, 1950



OUR LADY OF VICTORIES  
Salisbury, N. C.

**FERVOR**

**CHARITY**

**SACRIFICE**





# Our Province

JUNE, 1950

Vol. 19

No. 5

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## LEST WE FORGET

July 3, 1918—

Fr. Patrick McDermott (59)

July 5, 1902—

Bro. Rudolph Goeckler (74)

July 5, 1918—

Bro. Terence Schnell (60)

July 10, 1940—

Fr. Francis H. Gres (86)

July 11, 1897—

Mr. Basil Juhn (43)

July 12, 1936—

Fr. Anthony Thome (65)

July 18, 1949—

Fr. James F. Carroll (62)

July 22, 1905—

Bro. Placidus Nohr (34)

July 22, 1909—

Bro. Adolphus Wolfe (64)

July 28, 1882—

Bro. Wenceslas Senger (45)

### OFFICIAL

By decision of the Provincial Council the Fathers working in the U. S. may take an annual vacation of three weeks including two Sundays. This does not include permission for extensive trips each year.

The Provincial.

## BE RENEWED IN SPIRIT

A confrere has written to me: ". . . I have noticed a curious phenomenon, which can hardly be called miraculously infrequent, namely, the behavior of some missionaries who, after their return to Europe, seem to suffer from amnesia as far as religious life and community life are concerned.

"To be on vacation according to their non-Collegiate Webster, means, to do what one likes, to stay at will with one's family or at least at a respectful distance from our communities. To come and dwell "with the brethren" seems to have in their eyes, the obsolete character of Trappist penance. Besides, what could these missionaries possibly find to do in those communities, except becoming martyrs of boredom.

"Missionaries belonging to this newly evolved species feel no need for rebuilding their interior life, for renewing their religious and sacerdotal spirit. Their intellect seems no longer capable of understanding that their spiritual life needs renovation and recuperation as much or perhaps even more, than the life of their body.

"Their manner of operating during their vacation could be interpreted to mean that they are no longer bound by some of the vows, or by the religious Rule, that these are useless, or at least

burdensome baggage, and that a man on vacation wants and needs to enjoy liberty and independence unalloyed."

I have received similar reports from many other quarters. Provincials complain, because some missionaries fail to present themselves to them immediately after their arrival. On the contrary they go and stay with their relatives, send some time later a short note to their Very Reverend Provincial, and then seem to have departed from the land of the living, as far as signs of their presence are concerned, until the blessed moment when they have made up their mind that it is time that they return to their mission.

Now we all know that this is an abuse and that it is contrary to our Rules. Our Constitutions (No. 295) state wisely that the confreres who are on leave, "will then, whilst caring for their health, profit by the time of repose to renew their spiritual fervor, and to devote themselves to intellectual pursuits in keeping with their work."

Our General Customary (No. 344) lays down the rule for Fathers and Brothers on vacation. I ask all those concerned to read these regulations and to comply with them in their conduct.

Objections are offered to the ef-

fect that a missionary must work for his mission. That is true indeed, but the first and most important work of a religious missionary is to "renew his spiritual fervor," as stated in our Constitutions. To gather money while remaining lukewarm and neglecting one's religious duties is certainly a poor way of working for the mission, and a wrong way of using the time accorded for repose.

I am sure that this brief reminder will be sufficient and that this point of discipline will be observed in the future so that the abuses mentioned above will not be repeated. I ask that Provincial Superiors be watchful in their respective provinces so that the regulations promulgated in the General Customary will be adhered to.

It is always easy to "let oneself go." But this sort of quietism is profitless. We know how frequently and how well our Venerable Father insisted on watchfulness and on constant care for spiritual renewal. It is not by meandering on "Broadway" that we shall save ourselves or others.—†Louis Le Hunsec, C.S.Sp., Superior General.

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## NEWS OF OTHER PROVINCES

**Motherhouse:** Our Most Reverend Superior General visited our houses of Montana, Bouveret and

Fribourg during his three-week stay in Switzerland. Very Reverend Father Letourneur who spent some time at the Pasteur Hospital is recuperating at our house at Autueil.

**France:** Our community of Misserghin is in charge of seventeen parishes in the Diocese of Oran. Eight of our Fathers act in the capacity of pastors. In this large population of pagans, Mohammedans and Jews, there are nearly 15,000 Catholics. The Very Reverend Father Henri Le Floch, former rector of the French Seminary, died a holy death at Barbechal, on February 21, 1950. At his funeral Archbishop de Lobet of Avignon pontificated.

**Ireland:** His Excellency, the Apostolic Nuncio, presided at the ceremonies for the feast of our Venerable Father on February 2. Conferences were given by MM. Tiernan and Darcy on the relations of our Venerable Father and Father Laval and with Mother Javouhey. A pontifical Mass was celebrated by Bishop Heffernan, for the repose of the soul of Archbishop Leen, on January 19. Father Andrew Egan has been made a member of the governing body of the University of Dublin.

**Portugal:** We have a large number of aspirants: 278 junior scholastics, 20 novices, 152 senior scholastics, 23 postulant and novice brothers. At the beginning of April the construction of our senior scholasticate at Ferme da Hore d'Aguilha was begun.

**England:** Our second retreat for the province was preached by a Dominican. Seven pupils are enrolled in our course for belated vocations at the provincial house. Four of these will be able to enter the novitiate in September.

**Canada:** The Provincial House is now located at 3136 Le Boulevard, Montreal 6, and Father Antonio Danis, formerly of Martinique, has been named assistant to the Provincial Procurator. The young missionaries of 1949 left from New York on January 5, 1950.

**Rome:** The scholastics of Santa Chiara and of the Corso d'Italia enjoyed a fine excursion to Mount Soracte. Father Bourchard gave a well-documented conference on "Our Venerable Father's Attitude of Soul Before His Conversion."

**Haiti:** A fair organized by Father Grienberger was a great success. Very satisfactory progress is being made in the construction of new buildings including an observatory. Father Bourseul was killed in an automobile accident.

**Guadeloupe:** We have 16 senior seminarians, 2 high schools with 471 pupils, a professional school with 73 students, 11 primary schools with an enrollment of 1,783 pupils, 2 orphanages with 32 children, and one dispensary. During the last year we baptized 7,043 children and distributed about 1,300,000 Communion.

**Trinidad:** As of January 1, 1950,

we had 410 students at Fatima and 1,250 at St. Mary's. In our three parishes there are 11 primary schools with 3,000 pupils. The population of these parishes comprises 11,300 Catholics, 20,160 non-Catholic Christians, 3,820 Mohammedans and Hindus, and 12,800 pagans.

**Cameroon:** Of a total population of 1,111,000 we have about 394,523 Catholics, 82,518 catechumens, 562,106 pagans, and 121,000 Protestants. We have 55 African priests, 27 African brothers and 69 African sisters. There are 669 senior seminarians, and 182 juniors. We employ 3,801 catechists and 1,558 teachers. With 717 primary schools we enroll 53,969 pupils. Baptisms for the year just past came to 21,209, Communion to 4,067,490, and Catholic marriages to 3,327.

**Libreville:** A novitiate has just been opened. It is in charge of Father Girollett. The number of novices is eight.

**Nova Lisboa:** The new cathedral of Nova Lisboa was consecrated on December 1, 1949, by Archbishop Janquiera.

**Kilimanjaro:** The annual retreats were preached by Very Reverend Father Murphy, Principal Superior of Zanzibar.

**Bagamoyo:** The foundation stone for the new seminary at Morogoro was laid on December 6, 1949.

**Diego Suarez:** A violent cyclone swept over the northern

part of Madagascar on February 5, and destroyed the orphanage, school and rectory at Antalaha. Many of the mission churches were swept away.

**La Reunion:** On January 13 a cyclone struck this island and raged for 16 hours. The damage was considerable.

**Mauritius:** On January 23 a month's mind Mass was offered for the repose of the soul of Archbishop Leen. The avenue at Port Louis along which the late prelate was accustomed to take his daily walk has been called Avenue Archbishop Leen.

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## A NEW HOLY GHOST MONTHLY

Our MISSION NEWS magazine is not new to its 50,000 readers but its future setup will be. Come September it is hoped that MISSION NEWS will appear as a **monthly** instead of a quarterly magazine. This means loads more of written material will be needed to meet the monthly deadlines. The material—news-letters, anecdotes and photos—must be on-the-scene glimpses of mission life if MISSION NEWS is to be vital and alive. First-hand news from the field, home and afar, is the stuff of which good magazines are made. Scoops are made in the field, not in the offices of the editors. Continued success depends upon the cooperation of the Fath-

ers in Africa, Puerto Rico and the Province here in the States. Some, not too many, have been most cooperative with news-stories and snapshots of their work. Too many others have not found the time or the urge to write us. Perhaps they think the everyday incidents, some serious, some humorous, are too commonplace for printed news. They forget that what is routine and commonplace with them is exciting reading to the thousands of school children and grownups who read MISSION NEWS and know little of mission life or the people who make news in the missions.

MISSION NEWS is our contact with future vocations everywhere. We must increase and multiply. It is also the channel for thousands of dollars that go to our missions. It is only human that we help those Fathers who help us with their interesting letters, no matter how short the letter or how small the photograph. We naturally feel that they are part of the staff. And so they are! A vigorously active part! Remember the Chinaman: "No tickee, no laundee." No storee, no monee! Father Tony Bacher of Rombo, E. A., has been sending us news and photos regularly. Recently we sent him \$1,000.00 for his new school! It pays to cooperate! Just **one hour each month** at the typewriter, that's all. That's hardly asking too much for what may be a big return in the future.



# THE FORMATIVE YEARS

## CORNWELLS

### Burying the Rake Instead Of the Ax

"We'll have to do something about that." That has been said for years about the baseball field; and perhaps the chant had originated many years ago, perhaps even before Father John O'Reilly decided to put drains in the outfield. Again, in this day of revived melodies, that chant was taken up and Father Sheridan took the bull by the horns (a likely trick), and had trenches dug all over the place. The aim was to put in french drains. In the course of his archeological delvings (Father C. Lachowsky was helping) he came upon an old rake. It seems that we buried old rakes in these days. Father Joseph Duffy claims that it was placed there in the juniorate days of Father J. Manning while he took time out to show Father Murnaghan how to burn a few over the plate.

So far we have had one game and lost.

### What's Cooking?

Repairs are still being made. We discovered some termites but soon nipped them in the bud. The wooden floors are being removed from the damp sections of the basement. Of course it entails a

lot of work, but we have enough mouths to feed already without these hidden colonies in the floors and door jambs. Blinds are being put on the study hall windows. The stage has been removed from the room and the study hall now looks as it did when we first entered in the days long ago.

Father J. Duffy is back in harness again. He had an appendectomy and a hernia operation. Father Sheridan is in the hospital and he also will have undergone an operation for hernia when this appears in print.

And ahead of us is the last mile: final examinations, Pentecost, the celebration in honor of Brother Gangolph for his golden anniversary. And then the good old summer time in humid Philadelphia.

---

## RIDGEFIELD

### Soccer For Ferndale?

Always a happy occasion is the visit of the scholastics from Ferndale. No doubt all the novitiate classes were the same, in that they looked forward to seeing new faces. In the event that an account of the trip was not voiced around, the novices bested the scholastics in a game of soccer. To be more correct, it did not resemble much of a game! We realize that the theologians and phi-

losophers were at a decided disadvantage. Soccer is one game that is not played at Ferndale, but this we hope to change in the near future.

### **Snow and Red Ink**

What article would be complete without a word about the weather? "Merry Christmas," might well have replaced "Happy Easter," as the salutation this past Easter morn. Ridgefield was white with a somewhat heavy blanket of snow. The weather man missed his cue again the following Friday. This time he provided enough snow to enable us to go tobogganing. That was one for the books; it deserves to be entered in the journal in red ink.

---

## **FERNDALE**

### **Harmony and Anthropology**

The Easter ceremonies lost none of their splendor in the Ferndale observance this year. The schola made its annual visit to St. James Church, Stratford, for Tenebrae on Holy Thursday, and then repeated before a packed church at St. Joseph's, Bridgeport. Later in the month some twenty-five chanters participated in a military Mass sponsored by the Norwalk chapter of the Catholic Veterans of Foreign Wars.

During Easter week several scholastics attended a series of lectures on Anthropology given at Fordham University for about sev-

enty priests and religious of some twenty communities. The purpose of the course was to demonstrate the place of Anthropology in the newly developing science of Missiology. Included in the program were lectures and moving pictures on Sociology, Missiology and native religions. Separate sections were arranged for those interested in particular missions or types of work.

### **Springtime Fantasy**

As far back as the Ferndale journal goes, there is a record of a springtime custom euphemistically labeled Physical Education or spring training, but more familiarly known as manual labor. This spring (where is it?) is no different, and if you were to drop in on us during this life-giving season you might see four or five lumberjacks disappearing around the Roman Road to hack at a tree until it crashes across the road and forces strollers with their clever witticisms to make a running jump. Nearer the house you would probably notice in the garden a half dozen philosophers helping Brother Eugene get to the root of things. You would certainly see the sawdust crew at their ancient art, and the painters, perhaps, giving the boat its annual coat. Unobtrusively the lawn barbers would be plying their repetitious trade, pushing the old reliable manual or tinkering with the stubborn mechanical mower.

## A Play, Propaganda, Pulp and Paper

The African hut was set up recently at two mission exhibits. Notwithstanding another exhibition in Ebbet's Field, there was a good gathering at the Brooklyn Exposition; and in Tarrytown, N. Y., there was generous expression of appreciation at our contribution to the project there.

Mr. Herbert Sullivan, retired vice-president of the Pulp and Paper Union, talked to us of his long and interesting career in the interests of better labor conditions. For thirty years he bargained with industrialists and never once called a strike, a practical demonstration of what truly Christian principles can accomplish. At present Father John McNerney is giving a series of three talks on Diocesan Social Services, indicating modern facilities, procedures and resources for parish priests.

"Star Over Rochester" is the apt title of a drama of St. John Fisher's life, which was well selected and pleasantly presented for our Easter entertainment. With little or no competition, this play will have to be selected as the play of the year in Ferndale.

---

### ANN ARBOR

#### A Cold Dip Sans Nip

The Provincial Council held its annual meeting at Ann Arbor the

week of April 17, 1950. Among many decisions taken was the one that the water in the swimming pool was still too cold for a dip even after the heat of argument.

In April we were incorporated as a non-profit corporation in the State of Michigan under the title of "Congregation of the Holy Ghost and of the Immaculate Heart of Mary." On account of the existence of so many fly-by-night schools and colleges, the State requires the approval of any teaching institution (not accrediting). The State must be assured of the stability of such an institution before granting that approval. For that purpose our attorney addressed a brief to the Department of Public Education. That Department in turn demands an inspection report from the State Fire Marshal before it will approve a boarding school. We are now awaiting both official decisions.

Father Weigand, however, guarantees sanitary facilities for a cold dip in our outdoor swimming pool for any confrere who will favor us with a visit this summer. This is also a convenient location for any confrere who would like to take any postgraduate work at the University of Michigan. The welcome sign is out.

---

You should study the Peerage . . . It is the best thing in fiction the English have ever done.—Oscar Wilde.

# A VISIT TO THE PORTUGUESE PROVINCE

One of the advantages we Americans at Fribourg have found in living in an international scholasticate lies in the fact that we have occasion to live with confreres from many provinces and observe them in action. To contact a variety of cultures; to accustom oneself to different attitudes, temperaments, and national outlooks; all that goes far to broaden one's own outlook and offers valuable experience.

## No Hurry

When vacation time rolled around last summer, two of us decided to get an inside look at the Portuguese Province by paying them a visit. With the kind approval of provincial and local superiors and the final consent of the Superior General, we began our odyssey which was to lead us across the rails of four countries and settle us at the extremity of the Iberian Peninsula. From Fribourg to Lisbon is a journey of at least three days if one is in a hurry. With two months at our disposal, we didn't hurry. Besides, the late July sun that blazes down on southern France and the peninsula makes haste both distressing and foolhardy. Prudence dictated that we cut up travel across Spain in handy sections, allowing us in consequence to visit several of the larger cities wherein we chose

to recoup our energies. So it was that we were able to appreciate the natural beauty of Barcelona, the ancient and grandiose shrines of Saragossa, the art of Madrid, the mysticism of Avila, and the intellectual installations at Salamanca. The variety and newness of the impressions made on us during those nine days well repaid the inconveniences attendant upon climate, and above all, transportation "facilities."

## Feeling at Home

To the everlasting praise of the Portuguese confreres, let it be said that they received us at the provincial house in Lisbon in the dead of night, and not only did not remonstrate, but went to much trouble to accord us hospitality and courtesy. That reception was a prognostic, later confirmed by many experiences, of the amiability to be encountered in every house that we visited. Our stay in the capital was short-lived, the affluence of passing missionaries and the extreme heat of August making immediate stay inadvisable. We went to the North as directed, stopping off at the junior seminary at Graga for two days, and finally to our resting place at the senior scholasticate of Viana do Castelo. It was cooler there, almost the northernmost point of the country, and the

proximity of the Atlantic and a river assured us of a breeze and mosquitoes. It was good to settle down again after so much travel, and the companionship of the Fathers, Brothers, and a few seminarians from the Azores and Cape Verde Islands made life most pleasant. It was here we were convinced of the truth of our first judgment on the excellence of Portuguese hospitality. It is sincere, simple, without excess, joyful. Both of us were agreed that the general spirit, if not temperament, of the confreres there was greatly akin to that of the American Province. That is not to say that both are therefore the best. Similarity does not mean perfection; it does mean that we felt more at home than in any other place we have thus far visited in Europe, and they are several.

### **"Some Wine, Ho!"**

A few specific observations may serve best to describe our various impressions. We went without knowing more than a dozen words of Portuguese, but soon found that it was not a hindrance to conversation. Almost all the Fathers speak French, many of them fluently, making communication easy. There was one in particular who spoke quite good English—distinguished from American over here—whose sole contact with persons of our tongue was via the radio. He had occasion to correct us at least once on the finer points of grammar, an interesting field of

study we are told. The missionary spirit among Fathers and scholastics is solid, and their propaganda activity the best in the country. To speak of missionaries to the ordinary Catholic is to speak of the Holy Ghost Fathers. They have the full support and sympathy of the Cardinal, and are appreciated by the Government for their work in the colonies. Vocations are numerous at present, so numerous that there is no room for all the applications. There is a large new senior scholasticate being constructed outside Lisbon, a pressing necessity that has had to be met despite the precarious financial condition of the Province. It might be mentioned in passing that all of the houses we visited were splendidly situated, possessing some of the best panoramas in the country. They have a house for first year junior seminarians far up the Douro River, at Regua, heart of the grape belt where the famed Port wine is made. This first year alone has accommodations for ninety boys, and even then it is too small to receive all aspirants. Precious memories of our visit to Regua remain, for we arrived there at the height of the grape season, and had only to reach out of the window for a bunch of the delicious muscatel variety which cover the mountains. After the Fathers' retreat, the Provincial drove us to Lisbon, stopping at Fatima on the way. Frankly, the exterior aspect of the shrine is not appealing, but



it is still in process of construction. Still, one could not be there without coming deeply mindful of the message of Our Lady at that place, and impressed too with the spiritual significance for oneself and the world.

### Several Contrasts

Lisbon we found to be what we had read it would be: one of the most beautiful and modern cities in Europe. Its climate permits both tropical and temperate vegetation, which makes its parks and gardens almost unique. The monuments, museums, and river front gave us many hours of interesting sightseeing. But even in the richness of surroundings, there were evidences of the general poverty of the people. Outside the urban centers, there could be no mistake about it. Living conditions were sufficient but poor, the parched plain along the seacoast demanded long hours of work before yielding meager crops; women and girls work as hard as the men in the fields. The present Government has done its utmost to alleviate the economic distress in which the country finds itself at present, a prolonged drought has prevented Premier Salazar from effecting a project for fuller industrialization and caused a critical food situation in a country where even in good years the agriculture is nothing famous.

As far as we were able to observe, Catholicism there is quite

solid. The peasants have great devotion to Our Lady of Fatima, and frequent the sacraments in great numbers. Preaching is important there, since the majority of the lower classes are illiterate, and must receive their instruction in religion from the weekly sermons at Mass. Like most Latin peoples, they enjoy oratory, and the Fathers are quite proficient in eloquence. The language we found very easy to understand after a short time, but to speak it would require the usual time and application. They are proud of their traditions, their history, their writers. We learned more of the history of the country, its literary masters, its colonial achievements in four weeks than all our previous study had given us. In short, there are at least two in the American Province who know the brethren in Portugal intimately, and consider themselves highly fortunate for the opportunity of having contacted the culture that is theirs, but most of all, for the edification and friendship shown by those who are one in heart and spirit with us.—Fr. Gerald M. Feeley, C.S.Sp.

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Be not wise in thy own conceit; fear God, and depart from evil.—Prov. 3:7.

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Art is limitation; the essence of every picture is the frame.—Chesterton.

# MAKE CHILDREN MISSION CONSCIOUS

Here are some suggestions culled from what is called the "Valiant Catholics' Plan":

We all know the efficient work accomplished by the Holy Childhood Association, not merely in securing important help for the missions but in infusing and forming a truly apostolic spirit in the minds and hearts of the young.

"We must start with the young," we say; now, especially in this cause of executing the Last Will and Testament of Our Lord, we should make the children mission conscious from their earliest years. And we must not content ourselves with asking them to make insignificant contributions: to give us a few cancelled stamps and the tinfoil which they had no use for anyhow. We must build up in them a truly apostolic, that is, a sacrificial missionary spirit. How? Does not the Little Flower show us the way? Cloistered though she was in her convent of Carmel, she became a most powerful and efficient apostle of the missions and deserved to be proclaimed officially the Patroness of the Missions.

The young though cloistered in their homes and in their childish ways can imitate her interest in, and love for the missions; they can actively participate in the labors of missionaries through their often hidden sacrifices and prayers.

Children must be taught that there are three cities. One, the city that was built long ago, of which their history books tell the story; a second in the present, in the midst of which they dwell; but the third city is as yet only in the dreams of spiritual architects; it is the city unseen which missionaries commissioned by Christ are eager to build, and it is in this city that the children also can be most efficient builders, contributing through their prayers, communions, Masses, small offerings, little sacrifices; tomorrow they may be able to make greater spiritual and material offerings, and some may actually go to teach other nations, and labor over there, in the mission field itself, spending all their energies for the construction of the great Christian city built with the spiritual stones of souls, for the honor of the God of infinite love.

To sum up, we must begin now:

- 1) Interest the children in the mission, by telling them stories of missionary achievements, giving them mission literature that is suited to their tastes, and thus awakening in them a true missionary zeal and a crusading enthusiasm.

- 2) Bring them in contact with missionary priests, brothers, sisters, with those who have actu-

ally labored in the mission fields. Make them visit missionary exhibitions and seminaries for the formation of missionaries. Excellent occasions are the ordinations of missionaries or departure ceremonies.

3) Ask the children to really "do something," make an effort, which will cause them to become attached to missionaries: prayers, sacrifices, contributions.

4) Make them take part, after due preparation, in a solemn Mass for the missions, at which they will offer themselves and receive Holy Communion, in a spirit of sacrifice and union with foreign missionaries and the souls they are trying to save.

What is done by the "least" of the members in Christ's Mystical Body can be of the greatest assistance for the building of that Body.

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## V M H G

Though we at Ferndale may stretch the title of our names by placing C.S.Sp., B.A., B.D., and even for some M.A., Vocational Director Father Francis Stocker decided that it is not long enough. Consequently before 1949 ran its full course he came here to bestow on us the highly revered title symbolized in the letters V.M. H.G. We were solemnly "knighted" with the title and then dispatched to our assignments.

In vulgar parlance the title means Vocation Makers of the Holy Ghost. The essence of the organization consists in corresponding with young men interested in the Congregation with a view to assisting them in their quest for their life's work. We receive their names from the application blanks carried by "Mission News" and other pamphlets or literature which they mail to the vocational director in Washington. Upon receipt of these, he immediately sends these young men literature about the Congregation and then assigns a scholastic to correspond with one or more of these prospects.

Questions are answered and doubts quelled and a dose of quasi paternal advice is thrown in for good measure. The fact that one of the "Fathers" (thus these boys usually address the scholastics) is actually concerned about their vocations is a very definite encouragement to these prospective candidates.

The system has method. A scholastic is assigned a definite territory and then even an attempt is made to have him write to those prospects who live nearest his own home. Obviously this method enables the establishment of mutual relations and common ground. Already this has proved to be a splendid advantage although we also have learned that it is not indispensable.

As for receiving replies to our

letters, we are batting major league style, .333 approximately. These replies indicate that several are eager to enter the seminary as soon as possible while others will have to wait until they are of age.

We have well-founded hopes that the system will prove helpful in increasing our ranks. Several of the scholastics receive warm letters expressing a boy's desires to enter seminary training and this, we feel, is sufficient reward for our efforts. As long as we receive letters like the following VMGH will be maintained: "I got a book all about Africa and I found out they need more missionaries. I think it is best for me to go to Africa where they need more missionaries."

On the lighter side, these letters afford much mirth. There was the missive written on a small half-sheet of colored paper, whereon was scribbled without punctuation the following words: "I am . . . hoping you are praying for my vocation I am not a very good talker so I will have to say good by now yours in Christ . . ."

A Philadelphia lad inquired as to the possibilities of returning home each weekend: "If I did come to the seminary, could I come home every weekend if I wanted to?" Then there was a lad from Baltimore who revealed the intimate tale of his family

circle and plaintively concluded that he has a "crack pot sister 14 years of age." A youngster from Buffalo wanted to get started immediately: "Would you have any Latin book I may use until I get there?" Urged to study his English to perfection, he speedily replied: "You said I should use an English grammar. So I'm asking you, can I borrow one if you have one to spare me?" We were even requested to absolve sins. A thirteen year old Scranton prospect became excited over his seeing a current film even though his sister had told him that it was a sin to see it. "If it is a sin, will you forgive my sin? I don't see why children can't see it. It has nothing bad in it."

One of the most amusing came from the mother of one of the young fellows who filed an application blank. Upon receipt of a letter from Ferndale, he trembled and appealed to maternal succor. Ephemeral was his vocation for the kind mother obliged, writing to us that her son had decided suddenly that he had no vocation and he himself was too frightened to respond. This is an example of the formerly interested two-thirds who have now reneged, but VMHG will continue to pursue the remaining portion with the hope of assisting many boys to the missionary priesthood.

# ST. AUGUSTINE ON TEACHING

Saint Augustine has long been an abundant source of light and inspiration for the teachers of the Word. "The First Catechetical Instruction" is certain evidence of his greatness as a teacher who deeply understood the nature of the human being he strove to enlighten. He understood—and this truth almost leaps up from every page of his writing—because he was human. Like his two best known works this treatise was written as a favor to a friend. Actually it was dictated, and in places it has the spontaneity of warm and personal conversation. After reading this book one is tempted to conclude that there is really very little that is new in pedagogy. Like "The Confessions," this work gives the impression that its author is a contemporary, as indeed he is in a deeper sense.

I consider my study of this treatise well worth the effort; and I shall attempt to resume what has seemed to me most profitable for the present times. The ideas I have taken from this work easily fall in three general groups, more or less overlapping: 1) Teacher difficulties, 2) Attitude towards students, 3) Method. This is not St. Augustine's division. It is made, however, with an eye to the points which seem most useful for the teachers of the Word today.

## Teacher Difficulties

It was the difficulties of a teacher that prompted St. Augustine to write "The First Catechetical Instruction". These difficulties are universal, as every teacher, and alas, every student will attest. Briefly the whole problem is this: teachers grow weary and students are bored. The failure under this heading is the teacher's. Following St. Augustine, let us now try to see in what this failure consists and how it might be remedied.

In this whole matter it is pre-supposed that the teacher has a sufficient grasp of his subject. But even then students yawn and nod because the teacher is dull and boring. In a subtle and almost unconscious way every teacher, when the novelty and first fervor of teaching wears off, begins to grow weary at hearing himself express the same ideas over and over in the same words. Naturally this inner subtle weariness will have an effect upon the students. As the teacher begins to notice his boring effect upon the students, there comes into his heart a vague but increasing discouragement which only tends to further aggravate the situation. This is a very natural fault of teachers.

Another aspect of this mutual weariness is in the difficulty of



expressing deep and sublime ideas in words which can be rightly grasped by the students. The teacher with a great love and knowledge of his subject tries so hard to show his vision to the students that he is unable to reach their level. He feels that he is destroying the truth—and this is not unlikely—in trying to express his ideas in words and notions within the intellectual scope of the students. Since the students simply are not on his level there arises an impossibility of communication. The result again is sleeping students and a dejected teacher.

These same effects follow when the teacher fails to sympathize with the condition of the student. Here many physiological factors might be considered. But, in a word, the teacher must see to the bodily comfort of the student. A more important aspect of sympathy for the student is the psychological factors; namely, intellectual level, and affection for the teacher and for the subject matter. Obviously there can be no effective teaching when the teacher does not adjust himself to the various intellectual levels of his students; and when he fails to stimulate in them a certain enthusiasm for the subject as well as a respectful affection for himself.

It must be noted that these teachers' faults work upon one another and more or less go together. It is the same with the

remedies. They all work together and help one another to the same end, effective teaching.

Sympathy for students is the over-all remedy for the above difficulties or faults of teachers. For this reason, people with undeveloped imaginations will have the greatest difficulty in teaching. It is in his notions of sympathy that we see the deep humanity of Saint Augustine. As we shall mention later, the idea of love dominates all his teaching. To overcome his weariness at repeating himself over and over again, the teacher must look at his students each as a personal and intimate friend. He must in some way through imagination analogously apply to the student before him the personal feeling of friendship. In this way he excites in himself the feeling of a tender and brotherly fellowship for the student. (Obviously, this presupposes that the teacher has experienced friendship as a stimulus to joyful expression of truth). This feeling urges the teacher with the fervor of friendship. There is, then, personal enthusiasm in his teaching. This feeling or attitude of the teacher has a proportionate effect upon the students. Here we see in practice Saint Augustine's famous principle: "There is nothing that so excites a person to love than that he first be loved." Or, as Saint Thomas puts it: "Love causes love."

A too natural attitude on the part of the teacher will be overcome by his serious efforts to see each student as a dear friend in need of light. This view will grow with the practice of sympathy nourished by meditation or the dearness of each person, as well as on the sublime vocation of the teacher of the Word. As an aid to this the teacher might recall that "the chief reason for Christ's coming was to manifest and teach God's love for us." Thus looking at the student through the eyes of Faith and the affection of friendship, the teacher is less apt to impatience and weariness in repeating the same truths. He will have a greater enthusiasm and joy in his work. This is essential; it will influence the students in a gentle and wonderful manner. And the more he enjoys his work, the better it will be, and the better it will make him. "For if in the case of material wealth God loves a cheerful giver, how much more in the case of spiritual wealth?"

As to the difficulties arising from the manner of expressing his ideas, the teacher must realize that it is not to be expected of each student that he fully grasp all that is taught. Should a human teacher expect more than the Divine Teacher expects of His students? It is all the same Truth, taught and understood in many different degrees. Then, when the students grow weary

from the serious consideration of the matter, the teacher might ask some questions to stimulate them; he might say certain striking things either in a grave or light manner; or, he might say some kind and personal things to stir the hearts of the students. The teacher must, moreover, respect the fact that the students may be fatigued in mind or uncomfortable in body. He must adapt himself to these situations; perhaps by omitting full details at times and emphasizing only interesting and essential points. At times he will do well to tell the class that he understands their difficulty, and that he will end the lesson shortly, as soon as one or two more points are covered. But he must always be brief when he has promised brevity.

### Attitude Toward Students

The teacher's attitude toward the students is often a hindrance to effective teaching. Any hostility or favoritism is immediately perceived by the students; both of these faults render impossible any growth of that true affection which is the only basis of confidence and respect. The teacher must never give the impression of being bothered or disturbed when called upon for help or extra instruction by a student. His vocation is one of complete dedication to the student; any holding back is a betrayal of this vocation.

The good teacher does not "level" all the students. He has respect for their various God-given talents. With the dull he should be especially patient and kind. He should realize that with the "exceedingly slow-witted . . . we should rather say much on his behalf to God, than say much to him about God." With the more intelligent, he should "discuss and recommend books", listen to their minds on things, be careful of "too magisterial a tone"; but try to talk with them on their level as though conversing with a dear friend.

Clearly, what has already been said about sympathy and the supernatural view of the student might just as well have come under the heading of attitude toward the students.

### Method

Saint Augustine recommends the narrative method; and he gives us in this book not only the principles of the method, but also a model lesson. He weaves into his instruction Bible History, Church History, Scripture, Dogma and Moral; emphasizing the more important points relative to the particular students present. All is built around one central idea which keeps recurring throughout the instruction. This idea is love, a one-word synthesis of the whole of Christianity. He works this idea in under many aspects; and it beautifully complements his

great principle of sympathy discussed above. He insists that just talking about love will stir the hearts of the students; and then, showing the love of Christ and of His heroic followers to them when they are so affectionately disposed is a certain way of making the Word vital in their souls.

He works into his instruction a meditation on the four last things; and he emphasizes fraternal charity or "brotherly fellowship", in the greatest enemy of rash judgment; for "it cannot be easily judged by man," he says, "what man is truly good."

Much more might be written about the ideas of this Saint who was and is one of the greatest Christian teachers. But a complete exposition of his ideas is hardly necessary when we now have in English his own expression of these ideas. Although this translation hardly seems as flowing as one might expect, there is sufficient compensation in the many useful notes. Eugene Hillman, C.S.Sp.

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Words without actions are the assassins of idealism.—Herbert Hoover.

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A politician thinks of the next election, a statesman, of the next generation.—J. F. Clarke.

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Many wish not so much to be virtuous, as to seem to be.—Cicero.

MORE THAN EVER BEFORE

*WRITE FOR*

OUR PROVINCE

*and for*

MISSION NEWS

“Who casts to write a living line, must sweat.”—Jonson.



# Our Province

JULY, 1950

"BANANA SPECIAL," PUERTO RICO

**FERVOR**

**CHARITY**

**SACRIFICE**





# Our Province

JULY, 1950

Vol. 19

No. 6

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## LEST WE FORGET

Aug. 1, 1938—

Fr. Francis A. Schwab (55)

Aug. 5, 1915—

Bro. Methodius Lobos (37)

Aug. 5, 1920—

Bro. Aloysius Kapp (35)

Aug. 9, 1924—

Fr. August Rumbach (72)

Aug. 10, 1947—

Fr. Thomas A. Wrenn (69)

Aug. 12, 1920—

Fr. John Simon (35)

Aug. 12, 1945—

Fr. Peter A. Lipinski (56)

Aug. 13, 1884—

Fr. Dominic Salles (45)

Aug. 17, 1939—

Fr. Christopher J. Plunkett (72)

Aug. 18, 1923—

Fr. Andrew Feger (61)

Aug. 24, 1812—

Fr. John Kelly (37)

Aug. 24, 1948—

Fr. John L. Hasson (53)

Aug. 25, 1912—

Bro. Liberato Rena (24)

Aug. 30, 1888—

Mr. James MacEneaney (31)

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Science is always wrong. It never solves a problem without creating ten more.—G. B. Shaw.

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A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves.—German proverb.

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

# ANOTHER DEDICATION

Sermon at the dedication of the Church of Our Lady of Victories,  
Salisbury, N. C., May 25, 1950

"I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called a house of prayer for all nations." (Isaiah 56:7).

"In the land of the sky", in Mary's month of May, in the octave of the great Pentecost Novena, His Excellency, Bishop Waters, your Chief Shepherd and Pastor, has just blessed your new parish Church, dedicated to Our Blessed Mother under her glorious and challenging title of Our Lady of Victories.

This is only the beginning, the first step towards its final dedication and consecration to the service and worship of Almighty God, the Father of us all. "Thou, O Lord, hast chosen this house, for thy name to be called upon therein, that it may be a house of prayer and supplication for thy people." (1 Mach. 7:37).

## Ultimate Victory

The Catholic Church, under the leadership and guidance of her Bishops, is forever making new starts, seeking new fields in her quest for souls. The work never ends. It is always beginning

anew somewhere. You know that the first work of the Catholic Church is the saving of souls. Her chief concern is the establishment of God's Kingdom on earth in the souls and lives of men.

In spite of difficulties and discouragements and disappointments, in spite of hardships and handicaps, in spite of headaches and heartaches, in spite of trials and tribulations, this work carries on, it must carry on to final and ultimate victory.

Mary, God's Mother and our Mother, has a share, a special share in this work of her Divine Son. This day of triumph, is due, I feel, to her gallant guidance, her loving care and motherly protection.

There is, as we well know, a special Mass and Office which the priest says when a Church is finally set aside and dedicated to the honor and glory of God. All of us cherish the fond hope and prayer that that day of final consecration is not far off for Our Lady of Victories' parish. "I have loved the beauty of thy house; and the place where thy glory dwelleth." (Ps. 26:8).

## Man, the Greatest Temple

In the office for the dedication

of a Church the priest reads extracts from the inspiring sermons of the great doctors of the Church, St. Augustine, St. Ambrose, St. John Chrysostom, St. Gregory and Pope St. Felix IV. In these striking sermons occur many beautiful passages from the Old Testament referring to the Tabernacle of Moses and to Solomon's Temple, replete with quotations from the Psalms of King David.

After speaking of the material structure, raised by human hands: its careful planning, its beauty of design, its skillful execution, its sacred purpose, they all turn their attention immediately to speak of another dedication, another dedication far more important, the dedication of ourselves, of all humanity, to the God who made us for Himself. We belong totally to God, our intellect, our will, our emotions, our entire being. This is the heart of the matter, the emphasis rightly placed, for it stresses the startling fact in its reality and importance and unshakable in its truth, that we are made for God and must one day return to Him as faithful and dutiful children of the Eternal Father.

In other words, these learned Doctors of the Church, are pointing out to us the overwhelming importance of the spiritual, the supernatural life which must be ours if we are not to lose our way to our Heavenly Father's home. "The temple of God is

holy, which you are." "Know you not that you are temples of the Holy Ghost, who is in you?"

### A Challenge to Us

The world of itself will not help us attain to our supernatural destiny. In fact, it seems to conspire to do all in its power to make us miss that destiny, to make us think that our natural life here below is all that matters. All that it offers us is faith in man. Its vision is limited to the here and now. And yet we know: "we have not here a lasting city, but seek one that is to come." Our spiritual, our supernatural life leads us to the vision of God in eternity.

We live in challenging times. All the marvels of the radio, radar, electronics, television, atomic energy, the hydrogen bomb, have come to us with startling rapidity to be used as stepping stones to God and not as hindrances to His divine plan. Modern life, with its human comforts and wholesome conveniences, which make life easier and pleasanter, tends to make us satisfied with our present existence often placing real obstacles in the way of our pursuit of the supernatural life to which we are all called.

Prayer and sacrifice, suffering and almsgiving, become irksome and distasteful when pleasure seems to be the end and object of all human striving. The work of the Church is to win all men

back to the supernatural life God wants us to lead. We can counteract the purely material and secular by becoming more familiar with the ways of God, setting our sights on eternity, striving to make the love of God dominate our lives.

Our belief and our behaviour must go hand in hand for all the world to see. In other words, our faith in God must be a living faith, visible in all the actions of our daily life, shining through our daily conduct. This is the good example that the world will find hard to resist.

So, important as is the dedication of this Church to God, of far more importance is the dedication of our lives to Him. True to her divine mission, the Catholic Church will go on inviting all men of good will to hear her claims, disposing those outside her fold to accept her for what she really is, and not for what her enemies say she is, seeking out those who have strayed away, assuring them of pardon and forgiveness, begging and pleading for the souls of men to return to their Father, their Creator and their Redeemer.

### Hidden

On Christmas Eve, 1941, I received a gift of \$10,000 from a devoted Catholic couple in New York, after explaining to a friend of theirs the opportunity that was being given to the Holy Ghost Fathers by His Excellency, the Bishop of Raleigh, to found and

establish a parish in Salisbury, North Carolina. It was their desire to remain "hidden with Christ in God" but they made a request that the new parish be under the patronage of Our Lady of Victories.

This sum was more than doubled through the years due to the generosity of His Excellency, Bishop McGuinness, and His Excellency, Bishop Waters, and through the personal efforts of Fathers Griffin, Bradley and Kirby.

Father Joseph A. Griffin, the first pastor, came here in February, 1942, and purchased the present property. Soon after he left to serve as a chaplain in the Army of the United States. In October of 1942, Father James A. Bradley arrived. He was able to say Mass on Christmas Day, 1942, in a rented store. After the store was sold Mass was said in the home of Mr. and Mrs. W. O. Ferron. In due time Father Bradley purchased two additional lots to insure ample room for the future growth of the parish. Besides he made plans, many plans for this present Church and Rectory. They had to be revised constantly to conform with the restrictions laid down in time of war. However, each time he applied for a permit to build he was refused.

Father Cletus J. Helfrich, the pastor of Sacred Heart Church, gave hospitality to Fathers Griffin and Bradley during these try-

ing times. He was ever most kind and considerate and intensely interested as were his parishioners, especially the Women's Club.

In May, 1945, Mr. Dan Nicholas, a non-Catholic, offered Father Bradley a house, rent-free, as his residence, so he could be nearer his parishioners. Mr. Nicholas also gave of his time and money and experience to help further the plans of the future parish. Mass was said in the new residence on Trinity Sunday, May 27, 1945, for the first time. The following month Father Bradley left Sacred Heart Rectory and moved into 216 Craige Street. The first baptism took place on Low Sunday, April 28, 1946, Miss Carmen Mouzon, a student of Livingston College, and the first marriage was performed on June 16, 1946.

Father Bradley's health, never too robust, finally broke down in 1948 and he had to spend many months in the hospital. Meanwhile Father Dayton D. Kirby was assigned to carry on Father Bradley's work. How both have endeared themselves to the people of this community is a matter of private and public record. They have done it in a quiet, gentle, unassuming priestly way that has been most effective. I know how happy they are of the privilege given them to be among you and I know how proud you are of them.

Under His Excellency, Bishop Waters, they were your devoted

and zealous pastors who worked with head and heart and hand, to make possible and attractive your new parish Church. You have only to look around you to see how successful they have been. "How lovely are thy tabernacles, O Lord of hosts . . . Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever." (Ps. 83:2, 5). "For I have chosen, and have sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually." (2 Paral. 7:12, 15, 16).

"I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called a house of prayer for all nations." (Isaias 56:7).—Fr. George J. Collins, C.S.Sp.

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## MAIL BAG

### Wanted—A Proof-reader

Dear Editor: Note for the Department of Linotype lapses: "Fr. Bouthillette defended the Molonist theory."—O. P., May 1950.

This report from our dale I find phony

For it claims that a man called Moloney

Was with halo beset

By our Pere Bouthillette

For a thesis on grace that's baloney.

—Short note by a bore.



# TWO FOREIGN LEGIONS

It is not improbable that future generations will speak of our times as the AGE OF MARY.

Saintly men like Father Chaminate, the founder of the Society of Mary, and Charles Maire, a nineteenth century contemplative, have made explicit prophecies as to that effect. We have also contemporary Cardinals, their Excellencies Cardinal Riffini, Piazza, and Agagianan, who have expressed their opinion that we are living in the "century of Mary."

Again, we notice that the last six Popes have shown extraordinary eagerness to extol the greatness of the Immaculate Mother of God. And Mary herself, in her apparitions and proclamations at La Salette, Lourdes, Fatima, Beauraing, Banneux, has given clear proof of her desire to be a leader in a Crusade against modern heresies, especially communism, and for the conversion of souls.

## Humble Beginnings

History reveals that many of the most important religious movements have originated in small countries like Palestine, Ireland, Portugal. And it is common knowledge that God and Our Lady choose usually the little and the humble to initiate or develop such movements.

It is from tiny Fatima that Ja-

cinta and Lucy began the crusade for special devotion to the Immaculate Heart of Mary, and fostered the practice of daily and meditative recitation of the Rosary.

It was County Mayo in Ireland which gave us Father Peyton, the zealous apostle of the Family Rosary. From Knock Shrine in the same county came the Irish Family Rosary Crusade which has enlisted half a million members, pledged to the daily recitation of the Rosary in the home.

Finally, it was Ireland which gave to the world the Legion of Mary, and the wonderful development of this organization is perhaps another proof that this is the AGE OF MARY.

It was in Dublin, on the eve of the Feast of Mary's Nativity, in the year 1921, that fifteen women gathered around a statue of Our Lady and organized the first praesidium which was to set the example for thousands that were to follow in every part of the world. They began with an invocation of the Holy Ghost, recited the Rosary, listened to a spiritual reading, and then set out obediently following the plans for spiritual ministrations formulated under the guidance of a priest. Do we not recognize in that room a humble replica of the House on which the Holy

Ghost descended at Pentecost and where the apostles were gathered around His Blessed Spouse?

### Double Greatness

The international headquarters of the Legion of Mary are at the De Montfort House, Dublin, and it makes us recall that it was the now canonized De Montfort who suggested to our first Founder the title which placed our missionary society under the protection of the Holy Ghost and the Holy Heart of Mary.

We were thus, from the very beginning, members of a Spiritain and Marian Legion. And we do not find it strange that, almost two and a half centuries after the foundation of our Society, the Legion of Mary, latest offspring of De Montfort's "True Devotion to the Blessed Virgin", should work hand in hand with our own Foreign Missionary Legion.

Maurice A. O'Connor, Irish delegate of the Legion of Mary, recently visited some of our African Missions and wrote an account of the friendly and fruitful relations which have been established between the two great apostolic Societies. The following extracts may be of interest to our readers and may make us all more zealous for an even closer cooperation between the two Legions:

The Legion of Mary began in West Africa in 1933. It was introduced more recently into Cam-

eroun (French mandated territory) and French Equatorial Africa.

It has been found that in these missions of the Holy Ghost Fathers, regular meetings are held for boys and girls, for grown-up men and women, so that the various categories of African society are duly represented in the Legion. The legionnaires are thus enabled to exercise their apostolate in families, schools, offices, workshops, plantations, workers' unions, among Africans of all ages and social standing.

The system is simple. Every week, the small group of legionnaires meets around an altar of the Blessed Virgin. After an invocation of the Holy Ghost the Rosary is recited and this is followed by a spiritual reading. Then the minutes of the preceding meeting are read, each member giving an account of his activity during the preceding week. The "catena", or special prayer of the Legion is then recited, and there is a short talk by the spiritual director. Next, plans are made for the work of the following week. Two by two the legionnaires will try to accomplish the task entrusted to them. This is one of the chief reasons for the success of the Legion, namely, there is no vagueness in the apostolate, but every one has a definite work to do, and does it in a spirit of humble obedience.

## Arm of the Priests

The Legion of Mary is practical Catholic Action. Father Girard, C.S.Sp., wrote to Bishop Adam of Libreville: "Last year, we had 400 Baptisms, which are to the credit of the legionnaires." One evening, at the invitation of Bishop Bonneau, I assisted at a meeting of a praesidium at Douala. This is the summary record of what I learned at this meeting: Present at the meeting: 10 men and 8 women. Work accomplished during the previous week: 3 pagans accepted to attend catechism; 4 bad Christians returned to weekly attendance of Mass; 3 children baptized in danger of death; 30 children instructed in Christian doctrine.

Multiply such praesidia and you will realize what this Legion means to our own Holy Ghost Legion. These men and women, whom foreigners may consider devoid of culture, show themselves most efficient instruments in the hands of our missionaries. Under the latter direction, the legionnaires, in one West African Vicariate gave during the last year, 15,000 lessons in the catechism, and secured the conversion of 800 pagans. The Legion, therefore, not only insures the perseverance of Christians, but works for the extension of the Reign of Christ through Mary.

They are indeed Catholic Action, the extended arm of priests, and the legionnaires manifest

their most profound respect for the submission to the priests.

Father Moysan, C.S.Sp., wrote in a report to Bishop Biechy of Brazzaville: "I believe that the Legion of Mary is perfectly suited to our missions, and that by its devotion to the Holy Ghost and the Blessed Virgin, it is in perfect harmony with our own Congregation".

It has been found that women are indispensable for the progress of this form of Catholic Action in our African missions. It has been most consoling to witness the excellent work accomplished by the feminine groups of the Legion. Those which unite young people have been equally prosperous. In one Vicariate, during the last year, a group of young girls belonging to the Legion, brought back to Sunday attendance at Mass 300 children who had become lax in the practice of their faith. In another group young boys sold 5,000 copies of a Catholic paper. Among the activities of young legionnaires, boys and girls, are the following: visits to former schoolmates to make them persevere in their religion; to teach catechism; visit hospitals, distribute good reading to patients, etc.

## Apostolic Idea

The Legion works not only in great centers on the Coast; it penetrates also in the missions of the interior. The record for Ebo-

Iowa (Cameroun) for the past year, reads as follows: 164 bad Christians brought back to the practice of their religion; 75 classes in catechism; 1,067 visits to the sick in hospitals.

The Legion is perfectly adapted to the aspirations and the needs of Africans. Father Bernard and Father Dattas of Douala told me: "Since the establishment of the Legion, true miracles of grace have been worked through the intercession of the Blessed Virgin". They put the accent where it belongs: One name dominates the Legion: MARY. The Legion is her society, from her comes the power and the inspiration.

As Frank Duff, the founder of the Legion has said, "the Legion restores the apostolic idea, giving to Mary the place which she ought to occupy in the Church. That is, Mary must be honored as the Mediatrix of all graces, and as the Spouse of the Holy Ghost. It was so from the beginning of Apostolic Christianity; it ought to be so at the beginning of every mission. We shall not convert a territory, we shall not retain what we have conquered in that territory, without the help of Our Lady".

The wicked materialistic philosophy teaches that man is but an economic unit, that the economic development of a country is the one necessary and important thing, that religion is useless baggage. Now, unfortunately,

this sort of ideas is being spread even in West Africa. How shall we combat this diabolical propaganda? One answer is, introduce and develop the Legion of Mary.

At Yaounde, where Father Hurstel and Father Pichon have done so much for the Legion, I had the opportunity of taking part in a meeting of young boys belonging to the Legion. That week they had been able to bring back to the sacraments five of their companions. How bright the future of the mission when it rests on such boys who tomorrow will be fathers of families, members of workers' union, and who, wherever they are, will be first and always true Christians. Thus does the apostolic spirit grow in them in the measure in which they take an active part in the apostolate.

### A Missionary Indeed

On another occasion I assisted at a meeting of the Legion in a camp for lepers. What a touching spectacle, to see these poor Africans, some of whom had already lost one or other limb, yet fully employed in this form of Catholic Action! A certain number gathered every night for the recitation of the Rosary. They would also visit those more ill than themselves and prepare them for a pious death. The Legion has given them the chance of playing an active role, and they are no longer under the impressions that

they are perfectly useless creatures; they can aid the priest and do something for the Church.

One of these sufferers was an old woman in an advanced state of leprosy. She suffered a great deal and had already lost her right foot. But the poor woman succeeded in converting, just before her death, ten of her companions in wretchedness. Every night she gathered the Catholic lepers of the camp and recited the Rosary with them. Every day she dragged herself to the river and brought back water for those who were unable to help themselves. May we not say that in the eyes of God, this woman has done as much as many a missionary? If the Legion can penetrate into and transform a leprosarium, making it a center of Catholic Action, surely it can be a powerful aid for us in any of our works.

We who belong to the older Legion, which, inspired by Father des Places and Venerable Libermann, has always trusted fully in Mary's powerful assistance and protection, we rejoice witnessing the spiritual success of the Legion of Mary; and we can and should renew our own zeal, our own consecration to the Spouse of the Holy Ghost and to the works which she inspires.

### **Fervor, Charity, Sacrifice**

The Legion of Mary recalls to our minds that it is not by Dale Carnegie methods that we shall

win friends for Christ, but that an apostle must first and always sanctify himself, and spread sanctity around from the abundance of his own grace-filled heart.

We must, like the legionnaires of Mary, be full of faith, seeing potential children of Mary in all our neighbors; full of hope, trusting in grace, rather than in our own efforts, in grace which can be obtained through the "Mother of divine grace"; full of a self-forgetting and fully consecrated Charity, which is poured in our hearts by Him Who overshadowed Our Lady and filled her with a divine enthusiasm.

Like the legionnaires of Mary, we must faithfully and humbly fulfill the particular tasks entrusted to us, as servants of the Immaculate Heart, as slaves of the Sacred Heart of Jesus, who came to minister and not to be ministered unto.

FERVOR, CHARITY, SACRIFICE are at the heart of both of these Foreign Missionary Legions. Inspired by the Holy Ghost and His Spouse, we can make our age the AGE OF MARY, for the greater honor of God.

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In this world it is not what we take up, but what we give up, that makes us rich. — H. W. Beecher.

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Books must follow sciences, and not sciences books.—Bacon.



# NEW ENGLAND NEWS

## School Bus Apostolate

Early arrivals among the summer colonists of Rhode Island might have been startled to see a lone priest driving a school bus along the scenic route that brings them to this part of New England. Had they trailed the bus they would have seen Father Cooney of St. Madeleine's, Tiverton, gather a number of his young parishioners into his bus as he skirted the borders of his widely scattered parish. Once all his young charges would be accounted for, this ingenious pastor would park his bus off the main highway and conduct his regular catechism class. The music and words of a hymn that opens the weekly class must mystify visitors who pass along the highway too quickly to spot this mobile catechetical center that is parked just off the main highway. Catechism class concluded, this rural pastor deposits his young charges at their homes and makes the return trip to his tiny rectory—a modern apostle on wheels.

## Growth

The ring of the trowel on brick is music to the ears of the parishioners of Holy Ghost Church, North Tiverton. For months the hardy New England winter slowed the progress of the improvements on their church. Already completed are the classrooms in the

basement of the parish hall as well as a new basement in the church. In a few weeks what was once a shingle church will have been converted into a beautiful brick edifice.

## Personalities

The visit of Father Provincial concluded the recent run of distinguished visitors. Monsignor McGrath of the Scarboro Fathers, whom some of us remember on his visit to Ferndale, made St. Christopher's of Tiverton and St. Catherine's of Little Compton part of his itinerary while in the Providence Diocese with the statue of Our Lady of Fatima. Two of Rhode Island's distinguished Catholics were guest speakers at the annual Holy Name Communion breakfast in two of our parishes. Dr. Walsh, State Director of Education, spoke at Holy Ghost, North Tiverton, and Chief Justice Flynn of the Supreme Court of Rhode Island was guest speaker at St. Christopher's, Tiverton.

## "Fleet" Padre

Although Newport is about ten miles away, Father F. X. O'Reilly has had some recent reminders that part of the fleet is quartered there. Sailors who have been used to destroyers and subchasers find difficulty in maneuvering the curves when driving through Tiverton. Hurried calls to injured sailors have reminded Father F. X. that Navy personnel has no monopoly on the term "fleet".

# THE FORMATIVE YEARS

## FERNDALE HERALD

The Maryknoll - Ferndale game brought the two teams together again. . . . Oh, yes, there were two movies early in the month, one a travelogue of Pan-American countries, and in contrast to the life that is built around siestas the other was a photographic description of the Atom Bomb tests made in the South Pacific. In a more serious vein, the monthly disputation had a Scriptural point for the first time.

Among things annual were the canonical examinations which made eleven pairs of feet pace outside the Community Room until the zero hour. There were the regular exams, too, in a setting of class notes and mnemonics that always seem to wear well until just before they are needed.

As regards the Maryknoll game—but before we forget, Father Marron preached the annual Retreat, which was held at the end of the term rather than in the autumn. This change was necessitated by a schedule which had to include summer school, Fathers' Retreat and vacations. Father Marron referred to the spiritual side of life in Africa and to those assigned to the Vicariate this will prove to have been a sort of preparation as well as setting for the point of his conferences.

On the day before Pentecost, the Company producing the vocation movie set up its equipment at various spots on the property and directed their cameras towards some of the scenes that catch even the inexperienced eye this time of the year. In the afternoon, they filmed the procession as it actually would take place during the Departure Ceremony, making close-ups possible and avoiding much of the congestion.

That game with Maryknoll—but of course, the highlight of the month was the Pentecost Departure Ceremony. As is true every year, some of the appointments came as surprises, while others were more or less anticipated. There was a good crowd in attendance; unofficial estimates judged the visitors to be between 2500 and 3000. The ceremony was held on the lawn in front of the house. His Excellency, Bishop Byrne, delivered the sermon, describing the need of priests on the missions and expressing his gratitude to everyone who had made it possible for the priests in this year's class to take a part in mission work.

Although it is really part of the new scribe's report, we are going to scoop the Ordination news and congratulate the five new priests Fathers Evanstock, Coffey, Larose, Cunningham and Sharkey.

Well, alright, we lost the Maryknoll game: 4-1, but it was played under threat of that Catskill rain-maker who operates not far away and they had already warmed up with one or two visiting teams, and there was also a case of a sprained wrist—and we did have more hits, more strike-outs, and—ho, but what's the use, you are not listening anyway.

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## RIDGEFIELD

The coming of the warm weather brought out not only the flowers but also the bees! Need I say more!

Just to prove that Novices are made of something else besides sugar and spice, we braved the elements—the cold water elements—and went in for a swim. The top six inches of the water was warm because it was heated by the sun. But for those of us who swim like rock, we decided that it would be better to come out of the water almost as soon as we went into it.

Here, Memorial Day and barbecue are synonymous expressions. On Memorial Day the Community holds its first barbecue picnic of the season. But on this May 30th all enjoyed their dinner in the refectory. The barbecue was rained out.

On Pentecost Sunday the Novices journeyed to Ferndale to witness the annual pilgrimage and departure ceremonies of the young

Fathers. It was indeed a very impressive sight—a sight which gave us Novices a little more of a push to get through and to bear the trials of the Novitiate.

Now that classes and examinations are things of the past, for this year, at least, we look forward now to our profession which is closer than we realize. Therefore, we ask all of you to say a little extra prayer for us, the future members of the Congregation.

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## DUQUESNE UNIVERSITY

Duquesne University graduated 966 men and women, the largest graduating class in the school's history, at commencement exercises Sunday, June 4, at 3:00 p. m. in Duquesne Gardens.

Baccalaureate services were held in St. Paul's Cathedral, Oakland, at 10:30 a.m. The Very Reverend Francis H. McGlynn, Provincial of the Holy Ghost Fathers, preached the sermon.

The Most Reverend John F. Deardon, Coadjutor Bishop of Pittsburgh, awarded degrees to 138 February graduates and 828 June graduates at the commencement ceremony.

The commencement address was delivered by Mr. Lou Crandall, president of the George A. Fuller Construction Company, who will supervise construction of the Aluminum Company of America's

thirty-story aluminum skyscraper in downtown Pittsburgh.

The Very Reverend Francis P. Smith, C.S.Sp., president of Duquesne, conferred the honorary Doctor of Science degree on Mr. Crandall and honorary Doctor of Laws degrees on J. Howard McGrath, Attorney-General of the United States, and Joseph J. Lawler, Assistant Postmaster General of the United States.—General News Release.

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### NOT A MANSION

Near the City of Ann Arbor,  
Fathers of the Holy Ghost  
Have obtained a stately manor  
To become a training post.

Large the field and wide the vista  
Bracing is the open air;  
Rustic is the panorama  
Shrubs afford the birds a lair.

What result may have this venture  
Still is in Pandora's box.  
New beginnings bring adventure  
Famed in lore, quite orthodox.

Any pit of small dimension  
Hides an oak or apple tree.  
Mankind now counts many nations  
Yet at first had less than three.

So await this latest seedling  
Grow to swell the mission field.  
Holy Spirit give thy blessing,  
Guide it pious priests to yield.

—Jo West.

---

Anger indeed killeth the foolish.—Job 5:2.

### CORNWELLS HEIGHTS

Things are almost in shipshape now. This past year we shall always remember; not a day went by without some improvement and it was worth all the inconvenience. Of course no one minded it. We were all quite anxious to have so many improvements made here and, therefore, all were very cooperative. To get back to the figure of speech—the place has been gone over from stem to stern and from hold to poop-deck.

The wee lads are away now and the only thing buzzing around the place are the mosquitoes; and they are on the outside this year. We now have new aluminum screens and the whole building is protected against any invasion of flies. No more D.D.T. on the walls, and no more swatting. June bugs, gnats, mosquitoes are all kept at a safe distance now. We are catching up with this modern age; mechanically, anyway!

For those interested in the cultural angle it will be interesting to know that we closed our scholastic year with a concert given by the choir of Our Lady of the Most Blessed Sacrament, Philadelphia.

We are looking forward to September and what we hope will be a large crowd of junior scholastics. The reports from the Vocation Director's Office are very encouraging. A hard working lot are those vocation men.

# OFFICIAL

## Appointments:

Effective July 1, 1950

Fr. Valentine J. Fandrey, Cornwells Heights, Pa.  
Fr. Anthony J. Hackett, St. Mary, Detroit, Mich.  
Fr. Henry P. Thiefels, St. Mary, Detroit, Mich., Pastor  
Fr. Francis J. Haas, Hartsville, S. C., Pastor  
Fr. Thomas F. Rogers, St. Augustine, Tulsa, Okla., Pastor  
Fr. Edward M. Smith, Sacred Heart, Pittsburgh, Pa., Pastor  
Fr. Francis P. Smith, Washington, D. C.  
Fr. James T. Kilbride, Dayton, Ohio, Pastor  
Fr. Leo J. Kettl, Ann Arbor, Mich.  
Fr. Charles P. Connors, Provincial Prefect of Studies  
Fr. Joseph P. Lucey, Duquesne University  
Fr. Edward F. Dooley, St. Joseph's House, Philadelphia, Pa.  
Fr. John S. Rondeau, Isle Brevelle, La.  
Fr. David T. Ray, Lafayette, La.  
Fr. Paul S. Ford, Juncos, P. R., Pastor  
Fr. Vernon F. Gallagher, Duquesne University, Superior  
Fr. Edward J. Wolfe, Jayuya, P. R., Pastor  
Fr. Joseph F. Rengers, Duquesne University  
Fr. John Gerald Walsh, Duquesne University  
Fr. John J. Friel, Barceloneta, P. R.  
Fr. William C. Nebel,

Toa Alta, P. R.  
Fr. William R. Hurney, Duquesne University  
Fr. Alfred A. Juliano, Duquesne University  
Fr. Ernst F. Kempf, St. Monica, Tulsa, Okla.  
Fr. James A. Phalan, Duquesne University  
Fr. Robert N. Roach, Charleston, S. C.  
Fr. Joseph T. Taminey, Rock Castle, Va.  
Fr. George A. Crocenzi, Kilimanjaro  
Fr. John E. Nader, Kilimanjaro  
Fr. Dennis V. Durning, Kilimanjaro  
Fr. Louis F. Dolan, Kilimanjaro  
Fr. Edward J. Jepson, Jayuya, P. R.  
Fr. William R. Graves, Arecibo, P. R.  
Fr. Vincent J. Niederberger, Arecibo, P. R.  
Fr. Francis W. Wright, Washington, D. C., Assistant to the Director of Vocations  
Effective August 1, 1950  
Fr. William E. O'Donnell, New Canaan, Conn.  
Effective August 15, 1950  
Fr. Joseph F. Sweeney, Ridgefield, Conn., Master of Novices  
Effective September 1, 1950  
Fr. Henry J. Thessing, Conway, Ark., Pastor  
Fr. Anthony F. Lachowsky, Rock Castle, Va., Director  
Fr. William J. Maguire, New York, N. Y.  
Fr. John F. Loughlin, Cornwells Heights, Pa.





# Our Province

AUGUST, 1950

**FERVOR**

**CHARITY**

**SACRIFICE**



# Our Province

AUGUST, 1950

Vol. 19

No. 7

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## LEST WE FORGET

Aug. 1, 1938—

Fr. Francis A. Schwab (55)

Aug. 5, 1915—

Bro. Methodius Lobos (37)

Aug. 5, 1920—

Bro. Aloysius Kapp (35)

Aug. 9, 1924—

Fr. August Rumbach (72)

Aug. 10, 1947—

Fr. Thomas A. Wrenn (69)

Aug. 12, 1920—

Fr. John Simon (35)

Aug. 12, 1945—

Fr. Peter A. Lipinski (56)

Aug. 13, 1884—

Fr. Dominic Salles (45)

Aug. 17, 1939—

Fr. Christopher J. Plunkett (72)

Aug. 18, 1823—

Fr. Andrew Feger (61)

Aug. 24, 1912—

Fr. John Kelly (37)

Aug. 24, 1948—

Fr. John L. Hasson (53)

Aug. 25, 1912—

Bro. Liberato Rena (24)

Aug. 30, 1888—

Fr. James MacEneany (31)

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The fruit of modesty is the fear of the Lord, riches, and glory and life.—Prov. 22:4.

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A fool uttereth all his mind; a wise man deferreth, and keepeth it till afterwards.—Prov. 29:11.

## COR UNUM ET ANIMA UNA

The hour of the General Chapter is drawing near. Letters received from the various Provinces and Districts assure us that all our confreres are taking considerable interest in this important convention. You are all praying that it may bear abundant fruit and that its decisions will fully accord with the designs of God. May no wars or rumors of wars disturb the minds or hearts of the delegates!

The greatest evil that can possibly afflict a religious institute is that it should become unfaithful to its providential destiny as it was expressed and determined by its lawful guides.

We know what our Superior Generals, following the teaching of Claude Poullart des Places and Venerable Libermann, have taught us and what our Chapters have repeated and emphasized. All have proclaimed that it was their desire to form priests and religious, ready for every service, for every ministry that would benefit the abandoned, especially those of the black race; religious priests truly united, and forgetful of their particular origin, all working for one common cause.

Our missionary record reveals the fine Christian spirit of our elders who have refused to be led by personal likes and dislikes, by

national preferences, and have consecrated themselves wholeheartedly to the great work of converting wretched souls.

We are not giving a deaf ear to those who would remind us that the world has changed considerably in the last twenty years, that this so-called one world is a divided world in which nations are separated from one another by iron curtains and other even more solid barriers. But for us, Christian internationalists, such walls of separation are non-existent. Whatever the little corner of this planet in which we saw the light of day, we remain first and before all else, apostles in Jesus Christ, Catholic missionaries who have freely made the choice of serving souls, forgetful of consideration of race or nationality, and seeking only the interests of Him Who sent us. This Catholic disposition is the more necessary today because we are educators of populations which are longing for a life which will suit their own particular genus, and desire to be masters of their own destinies. It is our duty never to place the least obstacle in the way of their legitimate demands.

The one thing we should always aim at is to incorporate these human beings in the Church and Mystical Body of Jesus Christ,

and enable them to fulfill their true temporal and eternal destinies.

But this demands that we forge and preserve a strong bond of self-forged union among ourselves. We trust that the coming General Chapter will be instrumental in strengthening such a bond, for the greater prosperity of our religious family and the well-being of the souls which Rome has deigned to entrust to us.

I do not need to recall the grave responsibility of all the delegates to the Chapter. I shall merely remind all our confreres that they should continue their fervent prayers so that all the delegates, whatever country they may come from, will act as true representatives of THE CONGREGATION in its sublime mission, and that they shall ever have in mind the supreme aim, namely, "veram cum Dei voluntate concordiam".

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## NEW ENGLAND NEWS

The cool waters of Mount Hope Bay and of the Sakonnet River that attract the city dwellers during the summer months also help swell the attendance of the parishes in Portsmouth and Tiverton. The increased attendance is most noticeable at Stella Maris, Island Park, a mission of St. Anthony's, Portsmouth. Summer residents, quick to notice improvements, have not failed to appreciate and praise the installation of chimes in the

belfries of their summer parishes.

The dedication of the new St. Catherine church, Litt'e Compton, was also the occasion of the administration of Confirmation by Bishop McVinney to 79 of the children of the parish. The new church building, started in 1946, was completed last year. It replaces the original church built in 1909. St. Catherine's parish will soon see another project completed. Already the newly acquired parish cemetery property is fronted by a strong link chain, spaced by stone pilasters. A large crucifix faces the main entrance.

The public school children of the parishes here in Rhode Island had hardly time to put away the three Rs of the classroom when they were reminded of the fourth and most important one. July is the month of Religious Vacation School program in the Diocese of Providence. A group of Sisters, who have a summer home near St. Christopher's, Tiverton, helped conduct the classes.

The Portuguese-American Club recently celebrated the patron feast of the church in Portsmouth. Father Buckley was host to the group, which highlighted the day's events with a broadcast talk given by the Portuguese Consul.

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Whatsoever you do, do it from the heart as to the Lord, and not to men; knowing that you shall receive of the Lord the reward of inheritance (Col. 3.25).

# THE CHILDREN AND OURSELVES

Education is a privilege as well as a service and those who are not of this opinion are not worthy of educating children. It is not a trade. Neither is it a forbidding and irksome occupation, though it does have its difficult aspects as does all human work. However, these merely contribute to its grandeur.

The first thing we must say about education is that it is primarily a labor of love. A woman who gives birth to a child knows such a great joy that Jesus chose it as the symbol of that joy His Apostles were to experience upon seeing Him anew when they would enter the kingdom of heaven; and this because childhood brings us a threefold revelation.

First of all, it reveals to us the eternal youth of the world. If great intellectuals are habitual pessimists, it is because all their hopes are deceived, because they see creativeness chained, inspiration locked in lifeless formulae. They see life withdraw little by little from a world which is daily growing old. To feel in oneself and to perceive in others the coldness of this death is one of life's most deceptive experiences, and yet daily our lives thrust it upon us.

But life has another aspect and it is that which childhood reveals to us. At the base of maternal love is the joy of seeing life gush

forth at its source and of knowing that in spite of all appearances, it is, essentially, an ever new purity, truth, and beauty. Childhood, in substance, is sufficient to give us new hope for optimism.

Childhood also reveals something to us in the domain of art. The child has an absolutely direct and new outlook. Verbal formulae, scholarly conventions and set ways of thought do not yet separate him from nature. One is a poet to the degree to which he has retained this childhood gift of intuition. If poetry is the delicate correspondence of matter and mind, one can easily understand that poetry is natural to the child with whom the exigencies of logic are weak and the weight of the past almost negligible. His spontaneous interpretations of phenomena are poetic and not scientific. He creates myths and persons—he is our master in the domain of fantasy. Artists, are those who conceive the stage settings for the Ballet Russe merely endeavor to reproduce the visions of children while our greatest thinkers willingly testify that they have received their greatest treasures from children.

Great as are these contributions to the orders of thought and art, the contributions of childhood to moral life are no less



great. To begin with, his very presence is a clarion call to good, a command to purity. For many women the thought of one day being embarrassed before their children serves as a last bulwark between evil and themselves. And if they are not gravely tempted, a delicate, incessant demand is made of them to strive to be better, less unworthy of keeping these little souls from harm, and not to betray a faith and admiration which are without reserve. To the eyes of the child, his parents are the mirror of all perfection. But the child deceived by those in whom he has placed all his hopes, runs the risk of becoming a cynic if he shatters the interior mirror of his conscience; or, if he retains his ideal, of irrevocably turning within upon himself and scorning those who once embodied it in his eyes. So his presence presses us, as does the love of Christ, to eliminate all harshness, all impurity and all falsehood, lest we prove unfaithful to so great a calling.

As rich as he is, the child has need of us. The aim of education is very simple. It is to aid him to develop all that is within him and simultaneously, to adapt himself to his age and environment. I believe that the worth of an educational task obtains, to a great extent, in the maintenance of the balance between the originality of the child and the force exerted from without; in the plac-

ing of the accent on personality development or adaptation. Neither must ever be sacrificed. In fact, one is led in the education of the elite (and this is the burden of this book) to place the accent on the development of personal gifts, while in the education of the masses, to insist upon adaptation. We must be thoroughly convinced that we put nothing into the child which was not there potentially. He has a certain amount of health, intelligence and morality which we do not even closely approximate; but it is a considerable task to improve these gifts.

Each child should be surrounded by such intelligent care, such love and respect that all that is within him may be capable of attaining its fullness. Should not the care and solicitude of the gardener or the shepherd be multiplied a thousand fold in the service of the children of men, each of whom has within himself such capacities for joy and suffering, as well as an eternal destiny?

Is it sufficient that the educator discern and develop the gifts which are proper to each child? He has an even more difficult task. He must guide the child in traversing a thousand obstacles both within himself and outside himself, in preserving acceptable influences and in deadening his evil tendencies, all the while aiding him to stabilize within himself that dominance of the spirit

over the flesh which constitutes the proper balance for a human being. Nowhere is this balance more delicate than in education. The ideal is neither to crush nor destroy anything but to put into play all the resources of the child, to bring him, after he has passed through the crisis of adolescence, to the state of a fully developed adult both as to body and mind—this is the very postulate of education—also to make grow in him the new man, the image of Christ, to make of him that triumph of the work of nature and grace which should be the true Christian.

Here one cares for souls and weighs them in the balance; one works simultaneously for the carnal city and for the divine city; the influence one exerts is immeasurable. Homes will be troubled or peaceful; our country will or will not have the servants of which it has such need, the number of saints will be complete and the kingdom of God will be established more or less swiftly: and all this depends upon what we, as educators, shall have accomplished.

A further requirement, this for the educator, is a complete disinterestedness. One does not educate children to gain money, to serve political ends or to secure for oneself, friends and followers. It is for none of these, but rather to put the worthy elements of the child at the service of the human community and to serve, thereby,

the Divine Will.—Daniel McGarry, C.S.Sp. (Adapted from "Les Enfants et Nous", L'Education Selon L'Esprit, Madeline Denielou, Librairie Plon, Paris, 1939).

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## NEWS OF OTHER PROVINCES

**France:** On his return from Germany Our Most Rev. Superior General ordained 33 subdeacons, conferred tonsure on 32 scholastics, and minor orders on 23. Between March 1, 1949, and March 19, 1950, the Society for the Propagation of the Faith organized 374 "Mission Days" in Southwest France; 116 in charge of the Holy Ghost Fathers.

**Ireland:** Out of 64 encounters Blackrock College won the Senior Schools Cup for the 41st time.

**Germany:** This Province was honored by the visit of our Superior General. He presided at the ceremonies marking the official opening of the new Provincial House at 12 Viktoriastrasse, Cologne. The Venerable Archbishop also visited our houses at Knechtsteden, Menden and Broich and found our confreres zealously engaged in the arduous task of reconstructing the houses of this sorely afflicted province.

**Portugal:** Our monthly mission news magazine, *Accao Missionaria*, is publishing once more the record of numerous graces and fa-

vors obtained through the intercession of our Venerable Father. Brother Amaldo da Fonseca, a veteran missionary, celebrated his golden jubilee in December. The plans for the new senior seminary call for a magnificent chapel. A considerable amount of money is still needed in order to complete the plans.

**Canada:** Since March and Very Rev. Father Provincial has his headquarters at 3136 Westmount Boulevard. This house is located on the southern slope of Mont Rouge, a short distance from both railroad stations. Holy Ghost Fathers who are "ever ready for a little trip here and there," will find this house quite convenient.

**Rome:** Numerous Holy Year pilgrims have been taking advantage of the hospitality of the French Seminary and of our Senior International Scholasticate.

**Haiti:** The work of "Carrefour" was commenced in February with 50 boarders between the ages of ten and fourteen. Father Grienberger staged the Passion Play with a cast of 200.

**Cape Verde:** Our new church at Santa Catarina is dedicated to Our Lady of Fatima. Here and also at Praia the societies of the Apostolate of Prayer and of the Eucharistic Crusade have been established. The St. Vincent de Paul Society has distributed large sums of alms during the past months.

**Douala:** Our principal superior,

Father Alber Krummenacker, died on Good Friday. Our Most Rev. Superior General presided at the obsequies at Chevilly on Easter Monday.

**Pointe Noire:** This city has been the administrative capital of the Moyen Congo since January 25th.

**Brazzaville:** Bishop Biechy made a three-weeks visitation of the missions. The completion of the new rectory at Ouenze marks the organization of the fiftieth parish in Brazzaville.

**Luanda:** Archbishop Pinho blessed the new building of the boys' orphanage. It will take care of 100 children. The Diamond Company of Angola made a substantial contribution to the work.

**Nova Lisboa:** A new missionary monthly has appeared in this diocese. It is edited and published by Father Breitenstein, rector of the junior seminary of Caala. The native Brothers of St. Peter Claver assist him. This magazine is intended principally for local diocesan circulation. The new magazine will carry translations in Bundo of articles appearing in the Portuguese Traco de Uniao. One page is reserved for each of the three other native languages of the diocese. On December 1, 1949, National Portuguese Independence Day, Bishop Junqueira consecrated his cathedral. This is not the building which had been planned by the former Minister of the

Colonies, Dr. Mahad, who is a great friend of the missions, but it is the ancient parish church, constructed by the late Father da Costa, and raised to the rank of cathedral in 1940. It has been completely renovated. The church of Our Lady of the Seven Dolors at Sa da Bandeira was also consecrated by the Bishop on January 1, 1950. This church in Romanesque style offers a pleasing contrast with the modern Gothic structure of the present cathedral. These two church edifices with the similarly monumental buildings at Huila and at Chivinguiro bear eloquent testimony to Christ's conquest of the Vanyaneka country.

**Silva Porto:** The Most Rev. Bishop has blessed the new and beautiful church of St. Anthony at Potugalia. For 1948-49 we have the following record: in a population of over 970,000 there are 75,000 Catholics, 28,528 Catechumens, and 65,300 non-Catholics. Our missionaries number 44, of whom 7 are Brothers. We are aided by 1,342 catechists and by 43 school teachers. There are 96 students in our Junior seminary. We have 15 primary schools with 1,244 boys and 350 girls. In our 1,395 rural schools there are taught 45,130 boys and 47,320 girls. There were 7,666 baptisms.

**Zanzibar:** Thanks to the generosity of His Excellency, Most Rev. Bishop Maranta, we have been able to open the new secondary intervicarial college at Pugu.

About 50 students are following the higher courses there.

**Bagamoyo:** A normal school for boys has been opened at Bi-gua. A similar school is functioning at Morogoro.

**Diego Suarez:** Considerable damage was done to the missions by a cyclone that struck on March 5. "Gone With the Wind," is not fiction in these parts!

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## RIDGEFIELD

Summer time gives us an opportunity to make hay and to enjoy picnics. We novices have had our share of both. Haying afforded a little tan and some mild cases of poison ivy.

The spot around the parbecue pit at the lake is called the picnic grove; ideal for swimming, volley ball, soft ball, etc.

The annual battle of the weeds is over. Every year it is a guess whether or not the garden or the weeds will have survived when the novices get through with their ripping and tearing. This year a considerable part of the garden survived the onslaught.

We are anxiously awaiting the arrival of the new novices.

---

In the struggle of our present life, God has desired that we should battle more by our supplications than by our efforts.—St. Augustine.

# **DIOCESE OF NOVA LISBOA**

**Statistics, 1949**

Population .....	1,329,828
Area (sq. miles) .....	290,360
Catholics .....	478,585
Catechumens .....	52,954
Primary Stations .....	48
Secondary Stations .....	22
Churches (attendance over 400) .....	40
Churches (attend. less than 400) .....	50
Hospitals .....	3
Dispensaries .....	28
Patients treated .....	417,660
Boarding Schools .....	38
Boys .....	1,883
Girls .....	840
Trade Schools .....	102
Students .....	2,064
Elementary Schools .....	517
Boys .....	9,912
Girls .....	2,617
High Schools .....	5
Boys .....	282
Girls .....	311
Prayer Schools .....	4,169
Boys .....	61,429
Girls .....	78,424
Catechists .....	4,216
Baptisms (adults) .....	9,809
Baptisms (infants) .....	24,137
Baptisms (in per. mortis) ..	872
First Communions .....	15,910
Easter Communions .....	147,194
Daily Communions .....	1,049,787
Confessions .....	606,164
Confirmations .....	12,237
Catholic Marriages .....	6,787
Sick Calls .....	895
Burials .....	7,778

# **BULLETIN OF WORKS**

**1945 — 1950**

Once again it is time to review our work of the past five years (from June 1, 1945, to June 1, 1950, to be exact), and to commit to paper a resume of the activities during that time for publication in Our Province under the heading: "Bulletin of Works." These Bulletins serve to present an overall conspectus of our works. Furthermore, the reading of these Bulletins will give to all our confreres an opportunity of forming a general idea of our works.

In writing these Bulletins, therefore, it is necessary to keep in mind:

**1—Personnel:** Give the names of the Fathers who have been appointed during the period under review, and the dates of their arrival and departure. Do not forget to mention the office held by each Father, i.e., pastor, assistant, bursar.

**2—Parish:** (a) Note what advancement has been made or setback suffered and give briefly the reason for your answer (b) give a comparative Status Animarum of the years 1944 and 1949, showing: the number of Families, Souls, Baptisms, Converts, Children in Parochial School, Daily Communions, Marriages (Catholic), Marriages (Mixed), Births, Deaths. (c) Give a general idea



of the financial condition of the parish.

3—**Buildings:** The reader should be able to form a general idea of what you have done in this respect. Give the proximate cost and a brief description of the structure. One should not have to conclude from your description that you are writing about a school, church, or rectory. Better tell him to commence with. Under this heading will also come any improvements or additions to old buildings.

4—**In general:** Size up the situation during the past five years. Write with an eye to full historical accuracy. Give your candid opinion of what you think of the future of the parish or work and give whatever suggestions you deem necessary for its welfare either now or in the future. Your place has something interesting about it. Pick out this interesting characteristic and use it to cement together the various ideas expressed in your article. By so doing you will hold the attention of the reader and you will also add dignity to your place, to yourself, and to your work.

5—**The manuscript:** type, double spaced, on one side of the paper: leave margins of at least one inch; mail to Very Reverend Father Provincial as promptly as possible.

## OFFICIAL

### Retreats:

Grand Coteau, La., Nov. 6 and 13; Father Charles Kapp, Retreat Master.

### Arrivals:

Father August Ledogar (Province of France), at New York June 30, 1950, on the De Grasse of the French Line, from Le Havre.

Father Adolphe Poisson (Province of France), at New York, en route to Canada, July 12, 1950, on the American U. S. Lines.

Father Joseph A. Behr (Province of U. S.), at New York, July 4, 1950, via British Overseas Airlines from Moshi.

### Departures:

Brother Sebastian Klein (Province of Germany), from Hoboken, N. J., May 19, 1950, en route to Kilimanjaro, on the New Amsterdam of the Holland-American Line, to Le Havre.

Fathers Martin Lingscheidt and Hugo Kuster (both Province of U. S.), from New York, June 4, 1950, on the Royal Dutch Airlines, to Dusseldorf.

Father Thomas J. Maguire (Province of the U. S.), from New York, July 12, 1950, on the Georgic of the Cunard White Star Line, to Cobh.

Fathers Francis H. McGlynn, George J. Collins, James A. Mar-

ron, Regis C. Guthrie, Vernon F. Gallagher (en route to the General Chapter), from New York, June 27, 1950, on the Conte Biancamano of the Italian Line, to Naples.

#### Meeting:

The Provincial Committee on Studies met at Ferndale on Thursday, June 22, 1950.

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#### Pray For

The happy repose of the souls of  
The mother of Father Brooks,  
C.S.Sp.

The mother of Fr. Coffey,  
C.S.Sp.

The father of Mr. Eugene Hillman, scholastic.

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#### Group Baptism at Salisbury

On June 1, 1950, nine were baptized at Our Lady of Victory Parish, Salisbury, N. C. Father Kirby, C.S.Sp., the pastor, followed the custom employed at St. Mark's, New York, of inviting the neighboring priests to the group baptism and of having one of them explain the actual ceremony to the congregation.

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A man is known by his look,  
and a wise man when thou meetest  
him is known by his countenance.  
The attire of the body, and the  
laughter of the teeth, and the gait  
of the man show what he is.—  
Ecclus. 19:26.

## THE MASS ON

Sept. 26 & Dec. 22

Are members of the Congregation in the United States obliged or permitted to celebrate in our own houses or in the parishes entrusted to our care the Mass or Office of the Jesuit Martyrs (Sept. 26) or of St. Frances X. Cabrini (Dec. 22nd)?

The Sacred Congregation of Rites at the request of the American bishops granted to all the dioceses of the United States the privilege of celebrating the feasts of the Jesuit Martyrs and of St. Frances X. Cabrini as a doubles of the 2nd class. It was thought that the privilege of celebrating these feasts had been extended to religious who have their own Ordo as well as to seculars who must follow their diocesan Ordo. Consequently the Ordo of the Congregation for 1950 indicates the feast of the Jesuit Martyrs as a proper local feast to be celebrated as a double of the 2nd class.

Further investigation and consultation concerning this particular matter, however, have failed to produce any evidence that the privilege of celebrating these feasts has ever been extended to religious who have their own proper Ordo. On the contrary there are indications that this privilege has **never** been so extended (Cf. **American Ecclesiastical Review**, XCI (1934), p. 524; **The Homiletic**

## FATHER FRANCIS GRIFFIN

Paris, July 26.—The newly elected Superior General of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, Very Reverend Francis Griffin, C.S.Sp., was born in County Clare, Ireland, in 1893. As a student at Rockwell College, where he pursued his high school course from 1906 to 1911, he finished every year by carrying off one of the Exhibitions offered by the Education authorities.

Consequently, the Holy Ghost Fathers who administer Rockwell College, were happy to accept this

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& Pastoral Review, L (1950), p. 378). Moreover, The Sacred Congregation of Rites in a general decree has declared that religious who have their own Ordo are **neither obliged nor permitted** to celebrate the Mass or Office of secondary local feasts unless the privilege to do so has been extended to them (Feb. 28, 1914—AAS, VI (1914), pp. 118-119).

Members of the Congregation in the United States are therefore **neither obliged nor permitted** to celebrate the Mass or the Office of the feasts of the Jesuit Martyrs (Sept. 26) or of St. Francis X. Cabrini (Dec. 22nd) in our own houses or in the parishes entrusted to our care.

very promising young man when, upon graduation, he applied for admission to their newly opened Novitiate. There, together with the present bishop of Onitsha, West Africa, Most Reverend Charles Heerey and the last Archbishop of Mauritius, Most Reverend James Leen, he spent a year in preparation for profession as a member of the Congregation.

At the close of his novitiate he began his studies at the Catholic University of Dublin, but after two years his course was interrupted when his superiors summoned him to assume the duties of prefect in Black Rock College. In 1916, after two years at Black Rock, Francis Griffin was selected to pursue the theological course at the Pontifical University of Fribourg, Switzerland. One year after his ordination in 1920 he graduated **summa cum laude** with the degree of Licentiate in Sacred Theology.

In that same year, the future Archbishop Leen, who had been teaching moral theology at the Holy Ghost Fathers' Senior Seminary in Kimmage, Ireland, was called to Rome as professor at the *Seminaire Francais*. Young Father Griffin was called home to fill the vacant post. After two years at Kimmage, however, he was transferred to Rockwell Col-

lege as Dean of Students. It was there in 1924 that he demonstrated even greater versatility by coaching a championship team that brought the Gaelic Athletic Association Hurling Cup to Rockwell.

His tour of duty at Rockwell was terminated in 1926 when the Most Reverend Henry Gogarty, C.S.Sp., newly appointed Vicar Apostolic of Kilimanjaro, British East Africa, asked him to serve as Vicar General. Father Griffin ably assisted his bishop until the latter's death in 1933, whereupon he became administrator of the vicariate until the consecration of the Most Reverend Joseph Byrne, C.S.Sp., one year later.

The General Administration of the Congregation was impressed by this splendid record of service and determined to use Father Griffin's talents for the benefit of the entire Society. Consequently, in 1934 he became a member of the General Council and took up residence at the Mother House in Paris. Since then he has devoted himself completely to the general

welfare of his Congregation, courageously remaining at his post all through the difficult years of World War II.

Upon the cessation of hostilities, Father Griffin was appointed Visitor of the United States Province and the West Indies. After almost a year's travel in the western hemisphere, he returned to the Mother House excellently acquainted with the various works of the Holy Ghost Fathers in all parts of the world. It is small wonder, therefore, that the General Chapter of the Congregation this year selected him as its chief administrative officer.

As the head of the Holy Ghost Fathers he will direct the activities of the Congregation in various parts of the world. The United States Province of the Holy Ghost Fathers has about 300 priests who work in 23 dioceses of the United States. The United States Province also has missions in Puerto Rico and Tanganyika Territory, East Africa. The Congregation has 38 bishops, one archbishop, and 2,500 priests.

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## WELDED TOGETHER FOREVER

In the late afternoon of July 26th we received the following telegram: "PARIS. SEND CONGRATULATIONS TO FR. GRIFFIN. (signed) FR. McGLYNN." This was the way Father Provin-

cial announced the election of our new Superior General.

We were of course very glad to hear this news. The following cablegram was sent immediately: "CONGRATULATIONS TO FR.

GRIFFIN FROM U. S. PROVINCE. AD MULTOS ANNOS. (Signed) FR. LUNDERGAN."

This, incidentally, was the first of many messages of congratulations to arrive at the Mother House.

Because we know Father Griffin from the days he spent with us as Visitor (and many of us knew him long before that) the news of his election as head of our Congregation was all the more interesting. We will know more of him during the years to come; and we are confident that this knowledge will inspire us to love him more. So that "Ad multos annos," was not just Latin.

It seems to be a characteristic of the joys of life that they be mixed with sorrow. It is said that there is a cloud somewhere in the clearest of skies though sometimes that cloud may be difficult to see; in joyful events there is a dash of sorrow that hovers in the bright sky, and no matter how the sun of happiness glows that cloud remains. And so it is that on this occasion we are sorry to lose Archbishop Le Hunsec. His many circular letters during the war years were an inspiration and encouragement to many a confrere. In the *Avis du Mois* many of us can say that we found principles of true and fatherly guidance. In these instructions our former Superior General gave evidence of a very rare characteristic in a man; that of being able to blend the new with the old.

Many may say that he kept up to date on the needs of the Congregation, but his ability was much more than that: he was able to take the good of the old and the best of the new and give us leadership that was second to none. In the last *Avis du Mois* (appearing in this issue), an article that is very much alive with the "cor unum et anima una," he wrote: "We are not giving a deaf ear to those who would remind us that the world has changed considerably in the last twenty years . . . we remain first and before all else, apostles in Jesus Christ . . . we are educators of populations which are longing for a life which will suit their own particular characteristics . . . The one goal we should always have is to incorporate these human beings in the Church . . ."

I said that we are sorry to lose Archbishop Le Hunsec; but that merely applies to his superior generalship, for we have not lost the man himself. A general chapter may have taken him away from us as superior general, but love will always keep him in our hearts. Dickens wrote (where I do not know) something that applies very well here, but permit me to add the word "forever" to what he wrote: "Life is made of ever so many partings welded together forever."

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Let your modesty be known to all men.—Phil. 4:5.



# VOCATIONS.....

**the life-line of an order**

*Here neglect is death; care, life!*

**There may be future Holy Ghost Fathers  
in your parish....**

**if you exercise a little care and attention**

*Work now, and they will be working when  
you are gone*



# Our Province

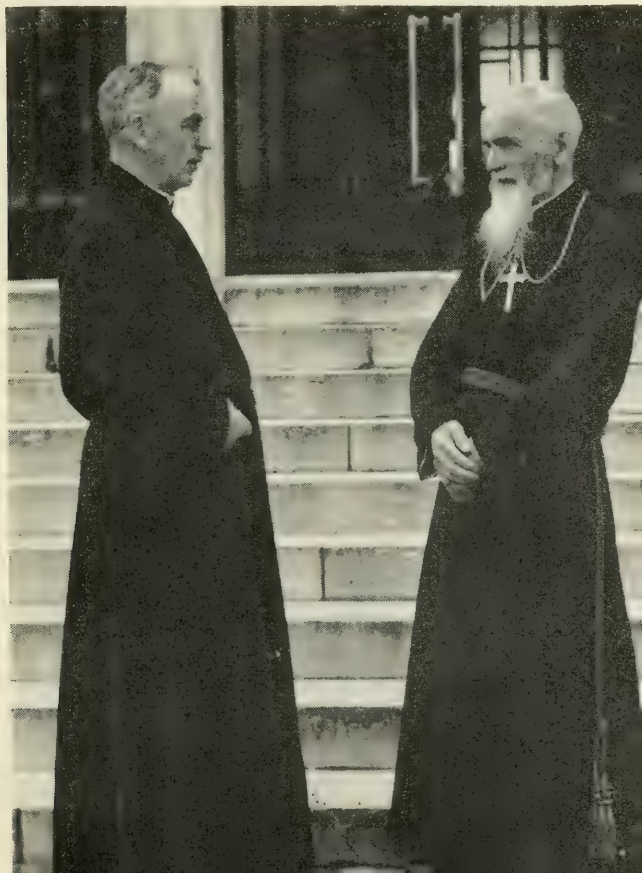
SEPTEMBER, 1950

The new Superior General, Very Rev. Francis Griffin, and his predecessor, Most Rev. Louis Le Hunsec, D. D.

**FERVOR**

**CHARITY**

**SACRIFICE**



# Our Province

SEPTEMBER, 1950

Vol. 19

No. 8

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## LEST WE FORGET

(Father Claude Francis Poullart des Places, founder of the Congregation of the Holy Ghost, died October 2, 1709, at the age of 30.)

Oct. 1, 1928— Fr. David Fitzgibbon (67)	
Oct. 5, 1887— Fr. John Carey (Scholastic) (18)	

Oct. 6, 1908— Bro. Marcus Fuchslock (74)	
Oct. 7, 1943— Fr. James J. Clarke (50)	
Oct. 9, 1917— Fr. John Baptist Descours (58)	
Oct. 10, 1886— Fr. Patrick Carey (35)	
Oct. 10, 1935 Fr. John Griffin (79)	
Oct. 11, 1914— Fr. Prosper Goepfert (72)	
Oct. 11, 1918— Fr. James Richert (75)	
Oct. 12, 1926— Bro. Fulbert Heim (64)	
Oct. 12, 1943— Fr. Joseph A. Baumgartner (66)	
Oct. 14, 1921— Fr. Xavier Lichtenberger (52)	
Oct. 16, 1948 Fr. Eugene Phelan (90)	
Oct. 18, 1902— Fr. Fridolin Fromherz (29)	
Oct. 23, 1888— Bro. Gaudens Schneider (52)	
Oct. 24, 1887— Mr. John Danner (Scholastic) (20)	
Oct. 27, 1907— Fr. Emil Reibel (45)	
Oct. 28, 1920— Fr. Anothony Rachwalski (55)	
Oct. 29, 1938— Fr. Peter Zell (67)	
Oct. 29, 1943— Fr. Patrick J. McCarthy (46)	
Oct. 31, 1914— Fr. Donat Schloesser (55)	

# SUPERIOR GENERAL

## *HIS ELECTION*

Chevilly, July 30, 1950.

My very dear Confreres:

The election of the Superior General took place on Wednesday, July 26, as had been foreseen in the Circulars published before that date. The choice of the successor of the Most Rev. Archbishop Le Hunsec has fallen on the writer of the present letter.

I have to confess that I was overwhelmed, for I was aware of my unworthiness and my want of certain qualities which one should expect to find in a Superior General. If I have accepted the nomination it has been because I desired to acknowledge the wishes of the members of the Chapter and remembered all the prayers and Masses that had been offered for the success of the General Chapter. I take this opportunity to thank the members of the Chapter for giving me immediately their precious encouragement and for expressing to me their willingness to help me in my formidable task. On Thursday, July 27, the Very Rev. Fathers Hendi Neyrand and Clemente Pereira were chosen assistants, and the Very Rev. Fathers Joseph Quinlan, Lambertus Vogel, Nicolas Moysan and Alphonse Gemmerle, as General Councillors.

In the name of the Congregation, I wish first to express to the Most Rev. Archbishop Le Hunsec, the homage of gratitude and respect of all our members. During the twenty-five years of his administration, he has been for us a model of unbounded devotedness to our great religious family. He has given the example of tireless labor, and of a spirit of faith which was particularly striking during the many difficult years through which our Superior General so ably led us. The Congregation is greatly indebted to him for so faithful a service.

Our Society will also remember the services rendered by the Very Rev. Fathers Jolly, Cabon and Baraban, and offers to them the expression of its deepfelt gratitude.

The General Chapter in its plenary sessions has deliberated on many important questions which had been previously studied in various committees.

An atmosphere of fraternal cordiality prevailed among the members of the Chapter, who had come to represent all our provinces and districts. How pleasant it was to realize that our inspiring motto "Cor unum et anima

una" is not a dead letter, but that it was truly animating those who had gathered in this solemn family reunion. They manifested one common desire, to unite their powers and efforts for the purpose of developing and perfecting our works and institutions.

An account of the deliberations of the General Chapter will be transmitted to you in due time; but I ask meanwhile that you be prepared to accept these authoritative resolutions and wishes of the General Chapter with respect and filial submission.

Among the gravest problems discussed by the Chapter was that of our fidelity to the spirit of our two Founders and the preservation of our Spiritan traditions.

Our Venerable Father recalls on every page of his letters and spiritual writings, that our missionary life is one that must belong to the supernatural order, and that the obligations of our religious life must form an integral part of our ministry. If then we want our apostolic activity to produce substantial and lasting fruit, we must not merely spend ourselves and be spent in the service of the souls confided to our care, but we must work for our personal sanctification and remain faithful, at all costs, to the obligations imposed upon us by our Constitutions and freely assumed by us.

May the Holy Ghost deign to enlighten him upon whom has now been laid the heavy charge of gov-

erning the Congregation, and grant us all the grace of remaining loyal to our holy vocation!

May the Holy Heart of Mary continue to favor the Congregation and its works with her maternal protection!

With this hope and confidence, I give you all, my dear Confreres, my paternal blessing.

F. Griffin,  
Superior General, C.S.Sp.

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### Avis du Mois

## MISSIONARIES ON VACATION

The admonition which was printed under this title in the Bulletin for February was justified, and nothing of what I expressed in it requires retraction. I have since received a very judicious and well-documented letter of a missionary; it gives me the opportunity of supplementing my observations in a way which, I hope, will be beneficial to all concerned. Here is the summary of the letter:

"I agree with the Avis Du Mois which criticized the liberties taken by some missionaries on leave. But it also unfortunately is true that the superiors who are so ready with their criticisms consider only their own side of the case.

"To my knowledge, certain con-



freres on vacation have been sent to their families by the provincial for the alleged reason that 'there was no room in any of the houses of the province'. For all these long years no plans were made for taking care of sick or tired missionaries. In some houses they are simply 'not welcome'. One or other superior, who never set foot in the Missions, considers that 'such people have no business in his house'.

"And these missionaries, quite naturally, go then to stay with their own families, where they are given kinder reception and better care. If there are abuses, might not the blame be placed on the shoulders of provincials and their councils? I have seen old Fathers who, after twenty or thirty years in the mission field, were relegated to some antique room that had the luxury of one solitary hard chair and a bed, and the blessing of a perfect absence of fire in winter-time; and in the same house young Fathers, with only one or two years' service since their Consecration, and occupied in unimportant functions, had two rooms; that is, an up-to-date office, and a pleasant bedroom. And the latter are the 'Higher Critics' who sanctoriously clamor for a better observance of the Rule!"

There may be exaggerations in this letter. I know very well that it is not possible to give to missionaries on vacation, a complete-

ly and modernly equipped room, as we are able to do for those who are permanently employed in a particular house. On the other hand, we sometimes do forget that we are a Congregation of Missionaries, and that, when missionaries return for their vacation, they deserve every care and consideration.

I know also that some missionaries, who have become accustomed to a more free way of life, find it hard to regain the habits of a regular religious life, with its silence, and that they do sometimes disturb the perfect order of a well-regulated community.

All such things should be taken notice of. Provincials are expected to give a well-deserved welcome to returning missionary laborers. They should enable them to spend their vacation in a manner that will give them a wholesome rest for mind and body, benefit their spiritual life, and make them retain a pleasant and encouraging remembrance of their stay in that house and province. Above all may they not be treated as strangers who are made to feel that they "are out of place" in a particular community.

The missionaries, in turn, should try to get back into the observance of regularity in religious life, and they should refrain from demanding services which communities are unable to supply.

I ask, therefore, that good will be shown by both parties concerned, and I trust that both will benefit by a generous exchange of services and kindness. In this way apostles will obtain some temporal comfort in their labors; they will be helped in their work of propaganda for the mission, in the col-

lecting of funds and the fostering of vocations.

In conclusion I call the attention of our provincials to the just demands contained in the letter quoted above and ask them to do their best to provide what is proper and useful to our returning apostles.—†L.L.H.

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## FR. ANDREW M. BEDNARCZYK, C.S.Sp.

1898 — 1950

Andrew Bednarczyk, son of Michael and Catherine Bednarczyk, was born on October 6, 1898, in the city of Shamokin, Pa. In the days of his stay at Cornwalls the name of his native city furnished untold opportunity to the alleged wits and punsters among his fellow students, particularly so since their interpretation of the initials, "C.S.Sp." was: "Cigarette Smoking Strictly Prohibited," which it was in those days.

Shortly after his birth, Andrew's parents took up residence in the city of Mount Carmel, Pa., in the parish of Our Mother of Consolation, and it was in the school of that parish that the young Andrew made his primary studies. Even in those formative years the young schoolboy gave evidence of a piety that pointed towards a vocation to the priesthood and to the religious life. He knew the members of the Congregation, for they

administered the parish, and he learned a little from them of the life and work of the Congregation. They and the faithful Sisters of the school nurtured the burgeoning vocation and it was a surprise to no one when at the end of his grammar school the youthful Andrew made application for entrance into Cornwells.

In September 1912 he became a member of the student body of the college and, although he was shy and reticent, his affability and good humor soon endeared him to his fellow students. Deliberate in all his actions, unhurried in all his thoughts, he acquired from the other students that accolade of acceptance, a nickname. By that perversity of American humor which persists in designating things by their opposite the nickname "Speed" was attached to him because he was one of the most deliberate, unruffled and

placid of their numbers, characteristics which remained with him all his life.

There was about him nothing in those days in Cornwells which would set him out as different from the rest of the students, nothing, that is, except perhaps that in the hurly-burly of college life he was just a little bit more serene, a little more even tempered, mayhap a little more pious than the run of the mill schoolboy. It was not that there was anything soft or effeminate about him or that he did not have a mind of his own; on the contrary, he had a very determined mind and one that at times could be very stubborn. But from the day of his entrance into Cornwells he knew where he was going and he submergered his talents and desires into the all-important effort to fit himself spiritually and intellectually for the life which under the grace of God he had chosen for his own, the life of a priest and religious.

In 1917 Andrew Bednarczyk entered the novitiate in Ferndale and on August 17, 1918, in the chapel of Ferndale, he pronounced his religious profession and took his temporary vows. Three years later those vows became perpetual, for there was no change in the mind of the young scholastic, in fact, as far as could be seen by his companions, there was never any doubt concerning his vocation in the mind of Andrew Bednar-

czyk. His days in the scholasticate passed in the same serenity as his days in Cornwells, and step by step, unflinching, he advanced toward the priesthood, which on August 26, 1922, was conferred upon him in the chapel of Ferndale. The following June 21, 1923, he made his apostolic consecration and proclaimed himself ready and willing to take up the work of the Congregation wherever his superiors saw fit to assign him.

Father Bednarczyk's first appointment was as assistant in his home parish of Our Mother of Consolation, Mount Carmel, Pa. The next year he was made curate in the parish of the Immaculate Heart of Mary, Pittsburgh, Pa. Later he took up the work of assistant to the director of the Orphanage of the Holy Family, Emsworth, Pa., and remained there until 1926 when he received his appointment as assistant in the church of St. Stanislaus, Pittsburgh, Pa. In September, 1927, he became curate in the parish of the Sacred Heart, Tarentum, Pa. He became concerned about his health and it was thought that a milder climate might be beneficial to him, so he was assigned in 1929 to the parish of St. Peter Claver, Charleston, S. C. In spite of the mild climate, however, his health became more and more a matter of concern to him and his lungs seemed to have become infected. A period of three years was spent in the sanitorium in Gabriels,

N. Y., after which he returned to St. Stanislaus Parish, Pittsburgh. After two years there he was assigned as curate to the parish of St. Joseph, Mount Carmel, Pa. In 1939, St. Mary's Detroit, Mich., became the scene of his labors, but the work in parishes taxed his strength too much and in 1944 he took up residence in the novitiate at Ridgefield. Here he edified everyone by his good example, his fund of common sense, his piety and his unfailing good humor. In 1947 he went to Hot Springs, Ark., as assistant in the parish of St. Gabriel's and he remained there until in 1949 he was given the duty of assistant in St. Anthony's, Millvale, Pa. After a short stay in St. Anthony's he was appointed assistant to the parish of the Sacred Heart, Lake Charles, La.

It was in Lake Charles that he received his final appointment, the summons from the Master of us all, to come home. On Wednesday evening, July 26, 1959, Father Bednarczyk was found in his room suffering from great pain. As soon as he related the fact that this pain was centered in his back the doctor was sent for. After examining him the doctor prescribed that he be taken to St. Patrick's Hospital. No time was wasted in hurrying him to the hospital. On Thursday, the following day, a noticeable distention of the abdomen was evident and since this was diagnosed as the effect of intestinal adhesions the doctors in-

formed Father Roach that an operation was imperative, but such a course of action was not advisable until the distention of the abdomen had subsided somewhat. Father Bednarczyk's name was placed on the critical list. Early on Friday evening, July 28, 1950, the doctors decided to operate. Before being taken to the operating room Father thanked the pastor, Father Roach, for the many kindnesses that had been shown him during his stay at Lake Charles. The operation lasted two hours, after which the doctors informed Father Roach that Father Bednarczyk could recover but that complications might set in. The day following the operation was marked by improvement but in the evening it became apparent that Father was declining. During the following days his kidneys became affected and a definite toxic condition was diagnosed. Medical science did all it could but that was not enough. Father died at Lake Charles on August 2, 1950.

A Mass was sung on the following day at Sacred Heart Church, Lake Charles, by Father Roach assisted by Father Maciejewski as deacon and Father Moroney as subdeacon. The love of the people of the parish for Father was expressed by the large crowds who came throughout the night to act as guard of honor. Long before the Mass began the church was crowded with parishoners proclaiming their respect, their es-

teem, and their love for this man of God.

The body was brought to Mount Carmel, where on August 7, in the church of Our Mother of Consolation the funeral of Father Bednarczyk was held in the presence of his mother, his brothers and sisters, the brethren and clergy of the district and his friends and neighbors, all of whom joined in the bond of sorrow for one who during his lifetime suffered so much and so long. Father Thomas A Wrenn, a classmate of Father, preached the sermon, a glowing eulogy on the life of this noble priest, whom he described as the "most self-sacrificing priest he had ever seen."

Father Bednarczyk had many changes of appointment in his life and to each he carried the same serene, happy spirit with which he had been blessed from birth. The dread fear of ill health hung over him most of the days of his adult life and no doubt restrained him from doing many things that otherwise he would wish to do. We shall never know what possibilities there may have been for him if his health had been more robust, but we know, and we say it as a matter of consolation to his mother and his brothers and sisters, that the Lord Who saw fit to send him the affliction which marred his career will know how to reward him for the effort that he made.

## THE FORMATIVE YEARS

### FERNDALE

The first phase of the Summer School educational course ended July 1. The other three weeks of class will begin August 14. Dr. Maurice Rogalin is again conducting the courses. Between courses the theologians are being subjected to the annual vacation with their families, a discipline that no one finds hard to take. Meanwhile the philosophers are on duty here in the Dale, making themselves generally useful and contrasting their blessed vocation with those less blessed in the world from which they have just returned.

The high powered mechanization of this century makes farm work and ground maintenance less laborious, but somehow there is still plenty of work involved in sixty acres of seminary and twenty-five acres of convent. Consequently the weekly visit to Keyser Island is always a pleasant interlude. Earlier visits found the usual baseball contests with Jesuit scholastics. As happened last summer too, their theologians defeated our philosophers and our theologians defeated their philosophers. Is it in baseball as in science that Philosophy must yield to Theology?

It is always good to see old friends return to Ferndale. Recently welcomed were Father Mul-



voy from Alabama for his annual retreat, and Father "Captain" McNulty from Texas who also chose Ferndale as the scene of his retreat. Fathers Stocker, Nader, Graves, and Jepson were brief visitors.

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## RIDGEFIELD

Vacation time, that elusive "where did it go" period, is well nigh over. The haying was done between showers, and the weeds were subdued in the garden by brute force. The cool weather has not been too favorable to growth in the garden. However, some of the fruits of our labor are being enjoyed on the table.

Summer activities of haying and gardening have given way to preparation for the arrival of the new novices and to thoughts of profession. The novices have concentrated with mops, dust cloths and wax to give the Novitiate a new lustre for the arrival of fifteen new novices, August 9. New novices always give an added zest to novitiate life.

On Thursday, July 13, a small scale tornado struck the town of Ridgefield. Trees were blown down and the public school was damaged. The only harm done to the Novitiate was the loss of a few apple trees on the northern extremity of the property. A few pieces of slate and timber from the school roof blew into one of our fields.

## NEW ENGLAND

### NEWS

#### Bazaar or Bizarre

August is the month of the annual bazaar for some of the parishes in Rhode Island. St. Catherine's, Little Compton, reports that the weather man did his best to change what was meant to be a bazaar into the bizarre. However, latest unofficial reports say that, after repeated postponements, Father W. Mullen and the weather man finished their bout with the former on top. At the same time, Father J. J. O'Reilly and Father Cooney seem quite satisfied with the results of their events.

#### For the Missions

Although the Bishops' Cooperative Plan for the Missions was first introduced in the diocese earlier this year, St. Christopher's, Tiverton, has had the Maryknoll Fathers, and St. Catherine's, Little Compton, has had the Jesuit Fathers making known the works and the needs of their respective missions. It is said that our own Procurator's office has not been idle in this area. Providence and Fall River area have been slightly "tapped".

#### Beauty

Visitors admiring the neat lawns and shrubbery of our Portsmouth property agree that the newly

painted rectory makes the view complete.

### **Shingle to Brick**

When the "scatterings" are picked up the tedious task of remodeling Holy Ghost, North Tiverton, will have been finished. To describe the effect as a transformation from shingle to brick would be the grossest understatement. When the rededication ceremonies take place a detailed listing of the improvements will be more timely.

### **Free Corn**

With roadside stands cluttering

up the Rhode Island highways and asking for high prices for local corn, perhaps a free sample of our own brand will be forgiven, since it has not only a parochial but also an international flavor. A Portuguese member of one of our parishes reports that he had a "red face" recently for not minding his own business. He interrupted a conversation for the explanation of a remark. The remark: "Too bad about poor Korea!" The "poor" man's name: Correia!

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## **ALPINE EXILE ENDS**

Although we have been in the States only about ten days it is difficult to believe that just a month ago we were still at the old grind in Fribourg. Around Easter we received authorization from Father Provincial to book our passage for home. After making the necessary arrangements, we had to put aside the thought of the coming vacation and pay attention to our work.

Although four years seems like a long time it certainly did fly. To do justice to our European experiences a report would have to be book size. Since from time to time someone did send in an article to Our Province on what was happening over there, I will stick

to the homestretch and the trip home, and add perhaps a few personal impressions.

From Easter of the fourth year in Fribourg, there is practically no time for anything but study. The canonical examinations for faculties takes place around the end of May, and the licentiate in the middle of July. These two examinations cause quite a bit of worry and plugging, but we were consoled with the thought that they would be the last and end our days as scholastics.

### **Glad To See You**

The examinations were over by July 15. That night Father Provincial and the remainder of the

American delegation for the Chapter arrived in Fribourg. It was good to see them and it brought a piece of the United States right into the Seminaire des Missions. They stayed with us until the 19th and then continued on their way for the General Chapter in Paris. The two of us started our retreat for Apostolic Consecration on the 16th and left our scholastic days behind us on July 24 and entered the rank of Peres.

Since our ship was scheduled to sail on August 1, we had only a week left in Europe. We spent the week right there in Switzerland and got our trunks ready and took our last look at the country which was our home for the four years just past.

### Delegates and Dinner

By the time we reached Paris the General Chapter was well under way and the elections had already been published for a few days. After arranging for our luggage to be sent to Cherbourg we went out to Chevilly to visit the Chapter. We met Father Quinlan in Chevilly and he invited us to stay for supper. We accepted and ate with the delegates. This the French scholastics assured us was an honor as all the Fathers who had previously visited the Chapter ate either with the Fathers of the community or with the scholastics.

After supper Father Provincial and Father Quinlan brought us

over and introduced us to our Very Reverend Father General, Father Francis Griffin, whom we had already met as Councilor General. We also saw His Excellency, Archbishop Le Hunsec, the retiring Superior General, and said goodbye to him. This was quite a thrill to be at the General Chapter and one of the most interesting experiences of the whole four years.

### The Good Queen Bess

About noon on the second day in Paris we got the train for Cherbourg and the Queen Elizabeth. Once we got on the ship we automatically compared our trip back with our trip over. The trip over, since it was just after the war, was on a French ship which had not yet been reconverted for passenger use. On the Colombie we had nine and a half days of just sitting with nothing to look at but water and nothing to do but concentrate on the bouncing of the ship.

The Queen Elizabeth is really a beautiful ship, and it compares favorably with any first class hotel. We traveled cabin class and had a cabin for just the two of us. This was a luxury, as we went over first class with forty-two in the cabin. We were lucky as regards weather, because in all the four and one-half days we had only one night that the sea was nearly rough. The rest of the trip was as smooth as riding in a train.

One hears the vibration of the engines all the time but after the first day one becomes accustomed to it and doesn't notice it any more.

Each day started with Mass in one of the lounges. There were forty some priests traveling with us and a couple of bishops. The ship offered good accommodations for Catholic priests. There are at least seven altars that I know of and I suppose some more that I didn't find. There are regular size chalices and books on each altar. Since many of our fellow travelers were returning from a pilgrimage to Rome there was a fine attendance at daily Mass.

#### **Attractions—Quiet and Otherwise**

There are very many material attractions on the Queen Elizabeth, e.g., swimming, a gym, deck games, movies, concerts, bingo or a horse racing game, dancing, etc. Of course we couldn't get our full money's worth by participating in all of the activities, but even so there was always something going on for quieter members of the passengers. You might get a better idea of the accommodations on a liner of that kind by considering that there were about 2,500 passengers and a crew of 1,250.

The meals might be of interest to some. Actually the dining room was like a restaurant and the passengers can order almost anything. If, perchance, a passenger should order a dinner and find on being

served that he didn't care for it, he could order another and try that. Even for breakfast there was the offer of a steak, fish, etc. In mid-morning, the deck stewards served soup and crackers, and at four o'clock they served tea and pastry.

#### **What a Feeling!**

Although life on the Queen Elizabeth was a luxurious affair, we were anxious for the trip to end. It is as impossible to explain the feeling one has as the ship pulls into the dock in New York as it is impossible to explain just what it is like when the ship pulls away from the dock and the family and friends grow smaller and smaller. It is just something that has to be experienced to be understood. It is one thing to sail off for a foreign country, into new customs, languages and peoples, and quite another to sail back to the home land after a few years away. In the past four years there have been many changes in the old neighborhood, and even things that haven't changed seem at first strange. Brothers and sisters are married, and new nieces and nephews and television are now around the house.

#### **No Place Like Home**

When the ship finally did dock some of the members of our families were on hand and also some of the confreres. It is nice to have old friends there at the dock to welcome you home.

Once we left the ship the lazy life disappeared and the quick pace of American life possessed us again. Although we have been back now for almost two weeks, I do not know what happened to the time. Up until Sunday, August 13, everything was in preparation for our First Masses, and since then it has been the aftermath. Although our First Masses were delayed a bit they were just the same, with all the trimmings, as we would have had we been ordained in this country.

Now that our European stay is over it is easier to look on it as a whole, and that with mixed feelings. It is certainly good to be home again and I for one am glad to have my scholastic days stored away among other memories, but you cannot live in a place for four years without becoming somewhat attached to it. Like any other life, life in Fribourg had its ups and downs. The work was not easy and the life sometimes rather trying, but it was an experience which was worth more than the pain and discomfort that it cost to get. Apart altogether from the Theology, it is a valuable education just living in Europe and especially with members of the various provinces of the Congregation. A stay in Europe like the one we just had I think is like sightseeing, you don't really appreciate it until it is all over and you sit back and think about it. As for the Theology itself, that

would take quite a long article to discuss.

All in all, about Fribourg we can borrow the French proverb: "Partir, c'est mourrir un peu."—Fr. Ward J. Loughlin, C.S.Sp.

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## VOCATION NEWS

As this goes to press, forty-two new aspirants to the holy Priesthood have already been accepted for entrance into Cornwells Heights.

There are several reasons for this splendid number. The first is unquestionably prayer. Secondly, it is due to the wonderful interest and cooperation of so many of us who have concerned ourselves with vocations. Not only the Fathers, but our scholastics are to be laudibly commended for their efforts through the VMHG (Vocation Makers of the Holy Ghost). Their writing whenever possible has shown definite results. Good results.

It is only the beginning. There is so much more to be done—so much that can be done to stimulate vocations. It is true that we certainly do not know what the future will bring with our Nation at war now. All the more reason for keeping "vocation minded."

A prayer of thanksgiving is in order since God has blessed us with so many possible vocations. Certainly we should pray for these



young men who one day aspire to be "Other Christs"—who will take our place in the Lord's vineyard—as good religious and devoted sons of our Venerable Father Libermann.

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## DUQUESNE

Duquesne University graduated 225 men and women, the largest summer graduating class in the school's history, at commencement exercises Friday, August 11, at 10 a.m. on campus.

Commencement speaker was Jess Larson, United States Administrator of General Services and former head of the War Assets Administration.

Very Rev. Francis P. Smith, C.S.Sp., Coordinator of Educational Activities for the Holy Ghost Order in America, conferred the honorary Doctor of Laws degree on Mr. Larson. Father Smith, who retired as president of Duquesne July 1, presided at the exercises in the absence of the new president of Duquesne, Very Rev. Vernon F. Gallagher, C.S.Sp., who attended the General Chapter.

Mr. Larson has been Administrator of General Services since July 1949. For the three years previous he served with the War Assets Administration, the last two years as head of that organization. A colonel in the field artillery in World War II, he first went to Washington in 1945 for duty with the Chief of Staff, War Department.

Prior to World War II he was an Oklahoma lawyer and rancher.

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## ANN ARBOR

The Holy Ghost community at Ann Arbor had the honor of being host to Father Henry Lemmens, C.S.Sp., and Father John Gallagher, C.S.Sp., during the summer. They were taking courses at the University of Michigan.

The swimming pool was enjoyed most of the summer by many of the other priests who attended the University. On one occasion the community had eight priests for a barbecue supper and swimming party. Benedictine Fathers from three different Abbeys, Precious Blood Fathers and diocesan student priests were among our guests. At the end of May, ten of our own confreres were our guests for dinner.

The campus of the University of Michigan looks almost like a Catholic institution during the summer. Sisters in all kinds of habits are wandering around the campus going from class to class.

It has been announced by Father Provincial that we will not open a Junior Scholasticate this Fall because the changes in the building, demanded by the fire marshal, were considered too expensive just for temporary use of the building. Let us hope that a real college building will soon rise at Ann Arbor.

## CRUSADE FOR PEACE

The Abbey of Maredsous which was made famous by the Irish-born Abbot Marmion, has launched a "CRUSADE OF MARIAN MASSES", that is of Masses celebrated for the intentions of Our Lady, to obtain peace for the world and the sanctification of men.

Numerous Bishops and Religious Communities have joined this movement, and we have been asked to do likewise. **The Mother House cannot but encourage** those among us, individuals, communities, districts, provinces, who wish to take part in this CRUSADE OF PRAYER. Each one, according to his devotion, will consecrate to this intention some of the "free Masses" at his disposal. We should especially urge the faithful to make offerings for the celebration of these Marian Masses. It would be well to inform the Abbey of Maredsous (Belgium) either directly or through the General Secretariate, as regards our cooperation in the Crusade and the number of Masses that have been offered for its purpose.

Superiors and Directors are urged to have a Community Mass said or chanted for that intention, for example the High Mass on Sundays, at least once a month.—General Bulletin, May-June, 1950.

## FATIMA

Our Most Rev. Superior General paid a visit to our Province of Portugal, where we find so much eagerness for a development of our Congregation in the spirit of our Venerable Libermann. Archbishop Le Hunsec had come to pay his respects to Our Lady of Fatima and to recommend to her the spiritual welfare of our Society. After a visit to the Bishop of Leiria, he spent the night at the Retreat House of Fatima, and celebrated Mass on the Feast of the Sacred Heart, in the small chapel erected on the spot hallowed by Mary's repeated apparition to the three favored children. This Shrine should be particularly dear to the members of our Congregation, since it was at Fatima that Our Lady requested a world-wide devotion to her Immaculate Heart, a devotion so cherished by Our Venerable Father. May Our Lady in turn hasten the Beatification of this humble Slave of Mary!—General Bulletin, May-June, 1950.

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## OFFICIAL

### Departure

His Excellency, Most Rev. J. Joseph Byrne, C.S.Sp., D.D., from New York, N. Y., June 7, 1950, on the America of The United States Lines.



# Our Province

OCTOBER - NOVEMBER, 1950

FR. JOSEPH BABU IS PROFESSED

**FERVOR**

**CHARITY**

**SACRIFICE**



# Our Province

OCTOBER - NOVEMBER, 1950

Vol. 19

No. 9

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## LEST WE FORGET

Nov. 2, 1920—	Fr. William Healy (75)
Nov. 3, 1912—	Fr. Michael Dangelzer (62)
Nov. 4, 1923—	Fr. Joseph Burgess (43)
Nov. 4, 1948—	Fr. Michael J. Sonnefeld (72)
Nov. 6, 1928—	Rt. Rev. Msgr. William F. Stadelman (59)
Nov. 8, 1949—	Bro. Gottfried Huber (84)
Nov. 10, 1922—	Bro. Tertullian Moll (60)

Nov. 16, 1946—	Fr. Thomas Joseph Park (78)
Nov. 17, 1942—	Bro. Daniel Tuerkes (74)
Nov. 24, 1924—	Fr. Martin O'Donoghue (54)
Nov. 24, 1930—	Bro. Engelbert Wisser (91)
Dec. 4, 1929—	Fr. Patrick Fullen (51)
Dec. 6, 1904—	Bro. Philip Safferty (54)
Dec. 7, 1882—	Mr. John Brady (Scholastic)
Dec. 8, 1944—	Bro. William Rudzki (66)
Dec. 9, 1933—	Fr. Emil Knaebel (63)
Dec. 10, 1914—	Fr. Amos Johns (33)
Dec. 12, 1928—	Bro. Celsus McCabe (101)
Dec. 13, 1931—	Bro. Hieronymus Schneider (79)
Dec. 16, 1901—	Fr. Edward Schmitz (49)
Dec. 17, 1912—	Fr. George Schalz (31)
Dec. 19, 1927—	Fr. Francis Olfen 63)
Dec. 23, 1938—	Bro. Vincent Pietrucik (73)
Dec. 23, 1948—	Fr. Andrew J. Sheridan (66)
Dec. 31, 1892—	Fr. Peter Breindenbent (29)

# THE FORMATIVE YEARS

## CORNWELLS

Cornwells reopened on September 7, 1950, with a registration of 103 scholastics, of whom about fifty were brand-new. This figure, without further words of mine, reports the zeal of our vocation directors and of our Fathers in the Province. A sign of the thoroughness of our vocation department was the presence of Fathers Stocker and Wright on arrival day to welcome the new-comers, to whom these personable two were the known link. The tenderfeet thus began their strange life by "shaking hands with a familiar face."

It must be reported, however, that five, of whom four were neophytes, have already been subtracted from the 103. We do our best to keep all, but nostalgia is our September malady. Too often, after hours of pressurized motherliness toward him, a homesick lad simply says good-bye and goes home. Perhaps techniques of old that we have heard of, such as, "This is no chicken-coop; you can't come in and out as you please; go do your manual labor," would be more effective. But the ninety-eight remaining seem to have dug in.

As a hardy aid to the settling down process, Father Sheridan, as

early as September 14, summoned the first high for some basketball and even arranged an outside game. (Our boys lost.) On September 21, while others in these parts still counted the Phillies' lead instead of sheep, our boys organized their football league. One casualty: a player tackled a rock and the rock hit back. Both are recuperating.

With the coming of Father John Sullivan, our classics department has the impressive staff of two doctors, a third on the way to the doctorate, and a fourth a Louvain graduate. Father Fandrey has rejoined and faculty, and Father Laughlin has joined it. Fathers Hackett, Roach, and Phalen have departed their various ways, and our Fridays have to get along without Father Lundergan.

Father Charles Connors, the new Provincial Dean of Studies, gathered the revised faculty for its first meeting on September 6.

Father Collins returned on September 17 from duty abroad as delegate to the General Chapter.

Burdened as we are at Cornwells with the responsibility of cradling the Province, we are grateful for your interest and aid, and we ask your prayers.



## RIDGEFIELD

August 9 saw all sorts of activity at Ridgefield. The novices-to-be asked many questions and did much looking around the grounds. All were eager to get acquainted with their new home for the year to come. The weather this year was cooler than it has been on many years at this time. This was most welcomed by those wearing suits for two weeks. All were impressed with the way the old novices went about their work, and appreciated the pleasant way in which they assisted us in getting ourselves settled.

Reception day and profession day were both very impressive. The new superior and novice-master, Father Joseph F. Sweeney, received the new novices. The retiring novice-master, Father Francis J. Smith, professed the old novices.

August 22 was a beautiful day and, after making their farewells, the old novices, happy as larks, headed for the much-sought-after Ferndale. It was then that the new novices realized how much they would miss the old novices. That "old hollow feeling" was felt by every last one. We were now on our own.

And so we look forward to a fruitful year. With manual labor, games, and spiritual exercises, the year will glide along, and it is up to us to reap as much profit from our experiences as we possibly can.

Most prominent of recent events

was the profession of Father Joseph Babu, C.S.Sp., who was received into the Congregation by Father Sweeney, Master of Novices, on September 29, 1950. This day not only terminated his novitiate, but it also distinguished him as the first African priest to become a member of the Holy Ghost Fathers of the Province of the United States. The occasion was marked by the presence of the local newspaper photographers who covered the ceremony. Among the guests were Fathers F. X. O'Reilly, W. Marley, Dellert, G. Rengers and FitzGerald, all veteran African missionaries. The occasion spelled "reunion" because they had all known Father Joseph over there. Father Collins was also present to wish him well.

In response to the current drive of the American Red Cross for blood, the novices went to the local blood center. For the great majority it was an entirely new experience. All returned faring well.

As a result of an influx of postulants within the past few weeks, the swelling community is well provided with Brothers. Now their number balances with the other half of the community. Truly they could not have come at a more opportune time than the harvest season.

Father F. J. Smith, the former Master of Novices, took his final farewell on Sunday, October 1, 1950. He was presented with a gift, a token of appreciation for

his long service here in the Novitiate, and then he set off for his new appointment.

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## FERNDALE

The missions of the Holy Ghost Fathers lost a good friend and benefactor in the death of Miss Florence Hamilton of Norwalk, who founded and directed the Norwalk Catholic Girls' Mission Society for twenty-five years. A Solemn Mass of Requiem was held in the Ferndale chapel for the repose of her soul, and in the presence of many priests our schola sang her funeral Mass in St. Thomas' new and beautiful church in East Norwalk.

Upon his return from Europe Father Provincial spoke to us of his unofficial visitation to the various provinces and especially their houses of formation. Among the items of interest were the erroneous opinions of some European scholastics about the luxurious life of their American confreres; opinions, needless to say, neatly dispatched by the Provincial. They should see us this month in the midst of the good harvest God has given us!

Another appreciated speaker was our neighbor, Isaac Don Levine, who has earned the title of "Dean of anti-Communists." Naturally enough he spoke to us with incisive logic and telling facts and figures, and his subject was Communism.

The novices visited and gladly

suffered defeat on the ball field for the privilege. We hope that we shall see them soon again. Maryknoll came over some forty-five strong, and by mere weight of numbers eked out a hard earned one-to-nothing decision in a very close and well played game. Our associations with these splendid future missionaries remain very pleasant.

The one sad note was the death of Father Trompeter at Ridgefield. He was well known to the whole scholasticate since he had been with each of the classes during their novitiate, and played a leading role in many of the novitiate stories. He was buried in Ferndale with the usual solemn liturgy.

To forge the link with Africa still stronger, Father Joseph Babu, recently professed in Ridgefield, is spending some weeks with us until his boat leaves next month for his native shores. His profession was the occasion of many of our African missionaries meeting here: Fathers FitzGerald, F. X. O'Reilly, G. Rengers, Morley and Dellert. We were only sorry that the others who are in the States could not be here.

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## ANN ARBOR

Many of our confreres stopped in to see us during the past months. The others are welcome at any time. The swimming pool has been utilized frequently during the summer by our own con-

freres and by many priests of different orders and dioceses who were taking courses at the University of Michigan. One evening about a dozen priests from East and West, from North and South, had a swimming party and barbecue here. Father Weigand proved to be a very efficient chef and host.

Fathers Henry Lemmens and John P. Gallagher were a part of our community through the summer. They were taking courses at the University. The welcome sign is out to any and all our confreres. Because of difficulties with the State Fire Marshal we have not been able to accept students. We have about 30 acres of open field for any future building program.

Father Hoeger has finished his present schedule of 5 retreats: two to the priests of the Archdiocese of Detroit, one to the Atonement Sisters at Graymoor, one to the Mercy Sisters of Trenton Diocese, and one to the Mercy Sisters of Hartford Diocese.

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### DETROIT, ST. MARY'S

The Detroit daily papers, as well as the diocesan paper, carried the picture of a handsome young Holy Ghost Father recently. Of course, like the old gray mare, he is not as young as he used to be when the picture was taken, but Father Thieffels returned to Detroit with all the pep he used to have, and was given a hearty welcome by

white and colored, Catholic and non-Catholic.

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### DETROIT MISSION FIELD

Even though the neighborhood of Sacred Heart Church has deteriorated very much within the past year, the school enrollment is still large. The school was considered a large building when it was used formerly by the German people, but it is none too large for the present congregation. Our coworkers in the U. S. mission field, the Josephite Fathers, have been given a slice of the parish lately but there is enough work for all.

Holy Ghost Mission, still thought of by the Archdiocese as a mission of Sacred Heart, is considered our miniature show place in the bon ton neighborhood.

The mission of St. Benedict the Moor community is fast becoming a bouncing big baby owing to the conversion of "natives."

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### NEW ENGLAND NEWS

For the teenagers. The Junior Holy Name Society is being re-organized in Holy Ghost Parish, North Tiverton. Preliminaries will be handled during the November and December meetings. Reception of members and seating of new officers at the January meeting will find the young society functioning actively in the parish.

Revealing census. The census taken each fall reveals a continued

increase in the Catholic population. This increase is particularly noticeable in North Tiverton and Tiverton. In the past few years two housing developments in the former town continue to bring new families to our rolls.

**Uniform switch.** Basketball, ever popular in New England area, is again suffering because of war and draft. Father F. X. O'Reilly's Seniors, being "men of distinction," have switched to Uncle Sam.

**One hundred years.** While the Holy Ghost Fathers' United States Province is still a few decades removed from its centenary, "a consummation devoutly to be wished," would be one similar to that undertaken for the Sisters of Mercy in the Providence Diocese. A million dollars is the goal set by the Diocese as a centennial gift for these good servants of the schools, hospitals and orphanages. The Holy Ghost Fathers in Rhode Island are cooperating in every way to make this drive a success.

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## RHODE ISLAND ROOTS

The completion of the building and renovation program which has been under way at Holy Ghost Church in North Tiverton marks the accomplishment as another milestone of progress. Many of the pioneers of the North Tiverton community have watched their church develop from the humblest beginnings to the sturdy edifice that it is today. While the spiritual leaders who were responsible

for its existence have not been spared to see it in its present growth, the entire community cannot forget the contribution that these clergymen have made to them and to succeeding generations.

The earliest history of Holy Ghost Church, North Tiverton, dates back to the remark of a bishop to the priest who was soon to become the spiritual shepherd of a large area of Newport County. Bishop Matthew Harkins of Providence confided to the Holy Ghost Fathers the entire area comprising the towns of Portsmouth, Tiverton, and Little Compton. Portsmouth was designated as the headquarters of the area. Accompanying Father Christopher Rooney, the first pastor, to his parish headquarters, the Bishop drew attention to the town of North Tiverton and remarked: "Eventually there will be a church here, and it will be part of your parish." The year was 1908. In 1913 the Bishop authorized the purchase of land for the erection of a church. Father Rooney, within a period of five years, became the instrument by which the remark of a bishop was translated into fact. Holy Ghost Church, built in 1914, has served the Catholic residents of North Tiverton for the past thirty-six years.

The name of Father Rooney of the Holy Ghost Fathers is very dear to the older residents of this section of Newport County. He was the Catholic priest, caring

# CLASS



(Reading left to right) Top: Fathers Vincent Conway, Ark.; William R. Graves, Puerto Rico; J. Jepson, Puerto Rico; Louis F. Dolan, Kilimanjaro; E. Nader, Kilimanjaro; William F. Crowley, George A. Crocenzi, Kilimanjaro;



OF 1950



Feiderberger, Puerto Rico; Daniel De Dominicis,  
William J. Maguire, St. Mark's, New York; Edward  
; bottom: Dennis V. Durning, Kilimanjaro; John  
esne University; John W. Loughlin, Cornwells;  
ancis W. Wright, Washington, D. C.

zealously for those under his charge. It was his zealous spirit that urged him to build chapels so that his scattered flock could better fulfill their obligations to God and to their Church. North Tiverton was not the least among his deeply God-loving concerns.

The purchase of land in North Tiverton was a happy event in his priestly career. With the construction of the church his hopes saw the realization of an endeavor. In architectural design the church was Roman, wooden in structure with shingle facing. Edward M. Corbett, Architect, of Fall River, and Samuel F. Stewart, General Contractor, of North Tiverton, were in charge of construction. The new building measured 130 feet in length and forty feet in width, affording a seating capacity of 450.

The debt incurred by the building of the new church was extremely heavy for the young parish. Realizing the need of a parish hall which would serve as a means of not only easing the parish debt but also as a social center for the parish, permission was granted by the bishop to undertake another construction. In 1917 a parish hall adjoining the church was completed. Mr. Corbett of Fall River was again the architect and Mr. Stewart the general contractor. Although the parish debt was greatly increased, this new venture became the salvation of the parish. Two years after its completion Father Rooney died in his native Ireland. A vic-

tim of heart disease and unremitting labor, he passed away on May 31, 1919.

Father Joseph Boehr, who had been assistant to Father Rooney and also in charge of St. Christopher's, Tiverton, was given charge of the debt-burdened parish. As yet there was no resident priest in the North Tiverton parish. Each day Father Boehr made the journey from Portsmouth to his church in North Tiverton to offer Mass and to care for the wants of his parishioners. The arrangement was trying on the priest and not satisfactory to the people. However, all concerned realized that further debt was out of the question. Priest and people resolutely set themselves to the task of liquidating the heavy debt. Individuals and parish societies banded together and by means of bazaars, suppers and entertainments accomplished their goal. On December 7, 1922, the parish grounds, the church and the hall were free of debt. The burning of the last mortgage note was a joyous event in the parish. Father Boehr had inherited a debt of more than twenty thousand dollars. Within the short period of three and one-half years he had accomplished what had seemed impossible—paid it all—to the last penny. His faithful parishioners cooperated with him by their tireless energy and generous spirit of self-sacrifice.

Free of financial encumbrances, the parishioners revived their pleas

for a residence for the priest. Father Boehr realized the difficulty of adequately serving his parish at a distance. So it was with joy that he received word from Bishop Hickel on November, 1923, that Holy Ghost Church was to be raised from the status of a mission to that of a parish with a resident pastor. Father Boehr, recently relieved from the debt earlier incurred, did not wish to burden the parishioners so soon again. He obtained permission for a year's delay with permission to live in a rented room until he could raise sufficient funds to build a permanent rectory.

As soon as sufficient funds were raised to commence work on the rectory, Father Boehr lost no time in acquiring land on which to build. Suitable property was obtained on Hooper Street and the work on the rectory was begun. Although the work was not completed till late in the spring of 1925, Father Boehr had moved to his new quarters as soon as a few of its rooms were habitable. His desire was to be ever on call for his parishioners. Father Boehr saw his parish through the lean years of the depression before he could again rejoice that his church property was debt-free.

While the building program was his great concern during the early years, the prime concern of Father Boehr and his predecessor was the spiritual needs of his parish. From the very outset, besides the reception of the Sacraments, assistance

at Mass and devotions, organization of parish societies, special emphasis was placed on religious instruction. Personal attention was given to the catechism classes for the children. Father Boehr was ably assisted by a number of lay teachers in this work.

The grounds of the church property were the personal pride of the energetic pastor. Planting of trees, shrubs and vines, landscaping and lawn-making were the work of this priest who wanted all things beautiful for God. Hoes, rakes, and pruning shears were never unfamiliar tools in his hands.

Holy Ghost parish, less than forty years old and with less than two hundred families when it began, has added approximately one hundred families for every decade of its existence. The steady growth of the parish was making greater demands on its pastor. Among the assistant pastors who have served Holy Ghost, Father Joseph Sabaniec was the first and he is still the one best remembered. He was beloved of all and his memory is still fresh among those who were children or youths during his years in North Tiverton.

After twenty-four years of service to the people of North Tiverton, Father Boehr's rapidly failing health demanded that he be relieved of his duties. He was assigned to the Senior Seminary of the Holy Ghost Fathers in Norwalk. Here his religious superiors

felt, his ailing days could be made easier. Yet, Father Boehr felt that the ties of love that had bound him for nearly a quarter of a century could not be broken even in age and sickness. He requested to be sent back to North Tiverton where he might spend his last days. His superiors granted his wish. He died close to his people on March 3, 1945. Even before Father Boehr passed away to his eternal reward, Father Phelan, the provincial, had written: "For his heroic work done in North Tiverton Father Boehr merits the everlasting thanks of his ecclesiastical and religious superiors."

Father Kerry O'C. Keane was appointed pastor of Holy Ghost parish in the spring of 1943. He could easily appreciate the heroic work of his predecessors since he had spent seventeen years in Louisiana accomplishing a similar task. During his pastorate in New Orleans he has built a church and a rectory with similar sacrifices on the part of priest and people. In North Tiverton, thirty years had taken their toll on the parish buildings. The interior of the church and the interior and exterior of the parish hall were badly in need of repair. Within a few years after his coming to Holy Ghost Father Keane succeeded in this improvement project.

The most recent improvements have been accomplished in a relatively short time. Today Holy Ghost Church is a brick edifice. Father Keane again sought the

services of Mr. Edward M. Corbett, the architect of the church and parish hall. Plans were drawn up for a renovation program which included, besides brick veneering the church, the addition of a brick campanile or bell-tower, construction of a hall in the basement of the church, cement walks surrounding the sides and entrance of the church, conversion of the basement of the parish hall into classrooms and the sanding and shelacking of the floor of the upper section of the parish hall. E. Levasseur and Sons of North Tiverton received the general contract. The brick and masonry work was done by Antone Pimental, North Tiverton.

Through the years the physical growth of the parish property could not have been accomplished had it not been for the cooperation of the parishioners. Individuals and societies, during the pastorates of Fathers Rooney, Boehr and Keane, have been outstanding in their contributions of money, time and energy. To each and all of these the pastors have been and are deeply grateful. Priests and people looking at their church today and knowing its history through the years can be justly proud of its contribution to God and to country.

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## **HOLD ON TO YOUR RAIN CHECKS**

Shooting of the African end of the propaganda film, which deals

principally with the missions of Kilimanjaro, was suspended at the end of February because of the approach of the rainy season. A letter from Mr. R. Kingston Davies, the photographer, written from Naivasha, Kenya, on July 26, brings matters up to date:

"Little further news for you as yet. I am still awaiting word that the weather has cleared at Moshi. Here we get a fine day or two every now and then, but mainly heavy clouds and showers. Over most of Tanganyika the weather has been fine and dry for many weeks, but the edge of the monsoon seems to have paused just south of Moshi, and there it sticks, bringing clouds and a certain amount of rain to the whole of the Kenya highlands and the northeast corner of Tanganyika.

"I realize that you will not welcome this additional delay, but am sure it is best to be patient; the fine weather will come along sooner or later and when it does I hope it will enable us to go through the remainder of the shooting without too much dislocation of the missions' affairs."

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## OFFICIAL

### Appointments:

#### Fathers—

- J. M. Lundergan, Holy Cross, Corpus Christi, Texas, pastor.  
E. C. White, Uganda Martyrs, Okmulgee, Okla., pastor.

W. P. Murray, Rock Castle, Va., treasurer.

T. F. Rodgers, temporary assistant to Fr. Coughlin, Royal Oak, Michigan.

F. J. Smith, Holy Ghost, Opelousas, La., pastor.

J. J. Campbell, Little Compton, R. I., assistant.

J. J. Cassidy, St. James, Alexandria, La., pastor.

J. A. Strmiska, St. Augustine, Tulsa, pastor.

F. X. Walsh, starting new mission at Berea, Kentucky.

W. F. O'Neill, St. Benedict, Detroit, Mich., assistant.

T. A. Dolan, Leonville, La., pastor.

E. F. Dooley, Sacred Heart, Detroit, Mich., assistant.

C. F. Trotter, Our Lady of Lourdes, Sanford, N. C., pastor.

Jas. D. Sullivan, Moreauville, Pa., pastor.

P. A. O'Donnell, chaplain, St. Joseph's School, Muskogee, Okla.

F. T. Colvard, Notre Dame, Chipewewa Falls, Wisc., assistant.

J. P. Kelly, St. Peter Claver, Philadelphia, Pa., assistant.

J. A. Behr, Ridgefield, Conn.

J. J. Beagan, Holy Ghost, New Orleans, La., assistant.

### Ordinations:

At Chevilly, October 1, 1950, to the priesthood—

Rev. Fr. Francis X. Malinowski

Rev. Fr. Gerald M. Feeley

Rev. Fr. Edward A. Bushinski

Ordaining prelate: Most Rev. Joseph Cucherousset, C.S.Sp., D.D., Vical Apostolic of Bangui.



## PRAY FOR

the happy repose of the souls of  
the father of Fr. Stegman  
the father of Fr. Weigand  
the mother of Fr. P. V. Murray  
the father of Fr. Beagan  
the mother of Fr. Lasko  
the father of Frs. George & Joseph Rengers  
the father of John Gerald Walsh  
the brother of Fr. Kapp  
Florence Hamilton, Norwalk

R. I. P.

### Arrival and Departure:

Father Nicholas McCormack (Province of Ireland) arrived by PAA from Trinidad at New York, October 3, 1950, and departed for Ireland on the MV Georgic from New York, October 5, 1950.

### Change of Telephone Number:

After November 22, 1950, St. Mark's, New York, AUdubon 6-4458.

### Change of Address:

Chaplain, Major Richard F. Wersing, 412th Engr. Const. Bn. Camp Carson, Colorado.

Chaplain, Major John T. O'Brien, Hdgs. 7810 SCU, APO 696, New York, N. Y.

Father Leonard F. Trompeter, C.S.Sp., died at the Novitiate, Ridgefield, Conn., on September 27, 1950, at the age of 79.

Father Peter I. Maciejewski died at Mt. Carmel, Pa., on October 30, 1950.

Requiescant in pace.

## THE BOOK OF LIFE

Rejoice in this, that your names are written in Heaven. Luke 10:20).

They that depart from thee shall be written in the earth. (Jer. 17:13).

Let them (the wicked) be blotted out of the book of the living, and with the just let them not be written. (Ps. 68:29).

Thy eyes did see my imperfect being, and in thy book all shall be written. (Ps. 138:16).

Either forgive them this trespass, or if thou do not, strike me out of the book that thou hast written. He that hath sinned against me, him will I strike out of my book. (Ex. 32:32 f.)

Ah, lives of men! When prosperous they glitter Like a fair picture; when misfortune comes A wet sponge at one blow has blurred the painting.—Aeschylus.

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.—Milton.

Books are embalmed minds.—C. N. Bovee.

# BULLETIN OF WORKS

1945 — 1950

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*It's worth writing*

*It's worth doing well*

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Check these five points:

1. Personnel
2. Parish
3. Buildings
4. Situation in general
5. Manuscript

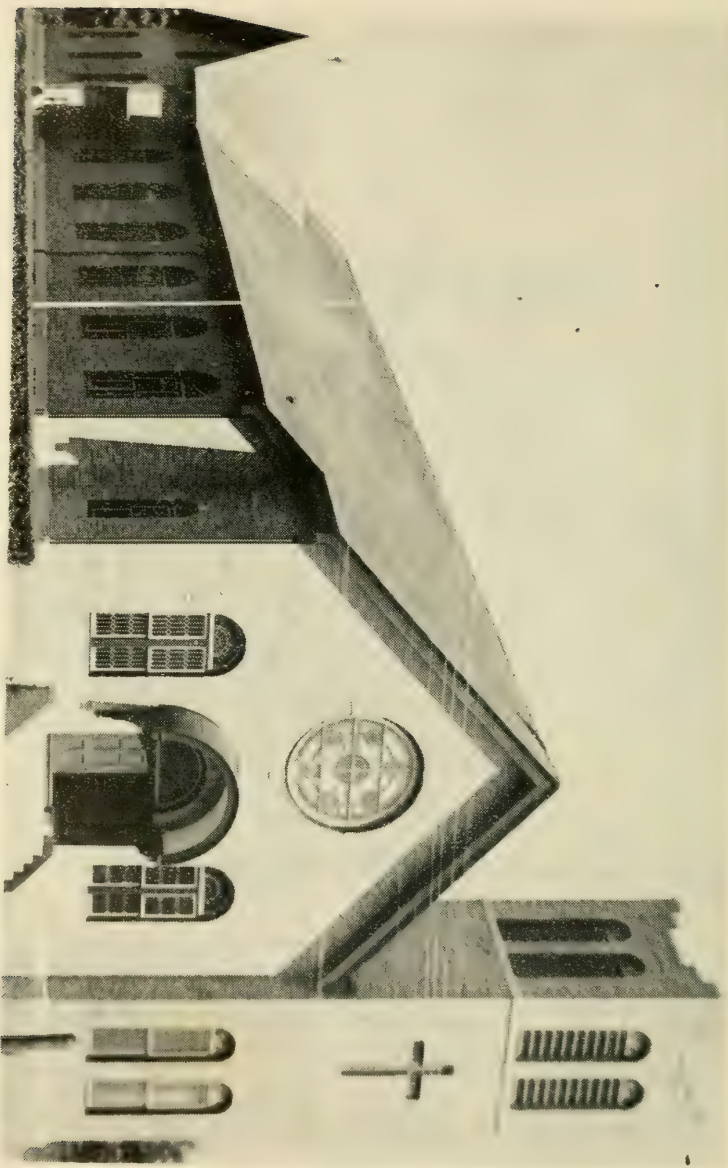
*(See OP August, 1950, page 114)*

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During the past five years you've done some pullin',

Let us know about it

And we'll do the gruntin'.



RENOVATED HOLY GHOST CHURCH, NORTH TIVERTON, R. I.



# Our Province

DECEMBER, 1950

**FERVOR**

*May The  
Christ Child*

**CHARITY**

*Bless You  
and Your Work*

**SACRIFICE**

*During 1951*

# Our Province

DECEMBER, 1950

Vol. 19

No. 10

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Let thy thoughts be upon the precepts of God, and meditate continually on His commandments; and the desire of wisdom shall be given to thee. (Ecclus. 6:37).

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Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

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## LEST WE FORGET

Jan. 3, 1914—  
Fr. John Willms (65)

Jan. 4, 1946—  
Fr. Joseph B. Kelly (63)

Jan. 5, 1936—  
Fr. Anthony Schmodry (67)

Jan. 5, 1914—  
Fr. Francis Roth (72)

Jan. 6, 1948—  
Bro. Gaudentius Duffner (91)

Jan. 7, 1908—  
Bro. Rupert Pollonais (43)

Jan. 9, 1931—  
Fr. Henry McDermott (68)

Jan. 11, 1888—  
Mr. George Heilmann (Sch.)

Jan. 12, 1907—  
Bro. Arnold Printz (65)

Jan. 13, 1932—  
Bro. Burchard Thome (82)

Jan. 16, 1916—  
Bro. Frederick Schmitt (62)

Jan. 16, 1918—  
Mr. Edwin Woll (Sch.) (23)

Jan. 16, 1926—  
Bro. Leo Schuster (89)

Jan. 17, 1937—  
Fr. Joseph Sabaniec (40)

Jan. 20, 1917—  
Fr. Patrick O'Connor (38)

Jan. 20, 1919—  
Fr. Aloysius Schmitt (49)

Jan. 21, 1919—  
Fr. Francis X. Roehrig (34)

Jan. 23, 1921—  
Fr. George Lee (68)

Jan. 27, 1890—  
Fr. Joseph Strub (57)



# QUALITIES OF A SUPERIOR GENERAL

Address of The Most Reverend  
Archbishop Le Hunsec to  
The General Chapter, July 14, 1950

At this moment, under the eyes of Our Lord sacramentally present in this chapel, we are opening our General Chapter which has on its program, besides ordinary affairs, the election of a new Superior General.

I do not think I am mistaken in saying that for us the elections, especially that of a Superior General, takes precedence over all other business.

The Chapter will formulate its wishes, and make decisions; but the realization of these wishes, the execution of its decrees in a manner that is tactful and orderly, will be entrusted to the new Superior General and the Council which we shall have chosen for him. Our first duty then is to appoint, in all honesty, the Father who seems to us best suited for this function.

I forget whether it was St. Gregory or St. Thomas—it does not matter anyway—who asked in similar circumstances to express his choice from among three candidates, namely, one who was a very learned man, another who was very pious and holy, and a third who had ordinary learning but was very wise and prudent. The Saint replied: "If he be

learned, let him instruct us. If he be pious and holy, let him pray for us. But if he be wise and prudent, may he rule over us!"

Now, this should be our own attitude. For you know very well that the charge of a Superior General in a Congregation like ours is burdensome and difficult. It is burdensome, especially when we consider that it will be his task to correct what his predecessor has mismanaged. It is difficult and delicate besides, for we are inevitable witnesses of the rapid changes that are taking place all around us. Events outrun our best imaginings. Society is being transformed at an accelerated pace. It is even impossible for us to predict what the morrow will bring.

We need, therefore, a leader who will be quick to understand, resolute in making decisions, and unhesitating in executing the same.

His solicitude will go out first to the aspirants, that they may be formed and moulded in a manner that will suit the demands of our times. To the Fathers and Brothers, to keep them on the right road, the road of Holy Church, through obedience to their ecclesiastical superiors, coupled with fidelity to their obligations as

religious, in conformity with the directions of our two Founders. Everything around us, in Europe, America, Africa, may undergo radical changes. Even amidst the upheavals of the world, we must remain loyal to these two points: obedience to Bishops and to the rules of our religious life.

The Father whom we shall choose will have to strengthen the bond of charity among all our members, and this will require of him personally, perfect charity and justice which takes no account of frontiers or nationalities.

Ninety-eight years ago Fathers Le Vasseur and Schwindenhammer standing at the bedside of our Venerable Father, asked him advice regarding the latter's eventual successor. Our Venerable Father told them: "Return after two days and I shall try to give you my opinion." He then allowed the two Fathers to express all that was on their minds and their fears regarding the acceptance of this charge. Finally he said: "You (Father Schwindenhammer) are the one who will have to sacrifice yourself." He had his own reasons for this choice.

At the same time a Father of the Congregation of the Holy Heart of Mary, who knew both candidates very well, wrote a letter which is still preserved in our archives. He also asks himself the question, "who of these two is God's choice?" He first enumerates the qualities which a Superior

General ought to possess, qualities which our Venerable Father certainly took into consideration before making his decision. They are as follows: The Superior General ought to be a man well acquainted with the Congregation, with Church Law, with the condition in which our confreres are living; a man who will reflect judiciously and weigh carefully all the elements of each individual case or situation. Secondly, he must be a man who is resolute, who is able to reach decisions and settle things. Thirdly, he must have the capacity of executing the resolutions he has taken, without weakness or harshness.

Applying these tests to Fathers Schwindenhammer and Le Vasseur, this Father saw that the first was a perfect scholar, who carefully took notice of all that presented itself to his view, but he was slow in reaching decisions and was at times hesitant in his actions. The second, on the contrary, made decisions resolutely and saw to it that what he had decided was accomplished, but he might not take care to weigh matters as much as they deserved.

And this Father, who was a professor in the Seminary of our Lady of Gard, came to the conclusions that these two candidates, if united into one man, would have made a perfect Superior. His choice between them fell unhesitatingly upon Father Schwindenhammer.

Was this the line of thought fol-

lowed by Venerable Libermann who was then lying on his death-bed? I do not think that it was. For, a few days later, when our Venerable Father was so very close to God, he expressed what he considered the essential virtues of a true member of our Congregation and therefore what should be expected of its Superior. He was considering things from the supernatural standpoint, whereas the seminary professor concentrated his attention on a man's natural qualities.

### Fervor, Charity, Sacrifice

May the Superior whom you are about to choose, be fervent! May he love God, may he be a man who has recourse to prayer, may he consider always before everything else, the good of souls, **constitutus in eis quae sunt ad Deum.**

May he love his confreres, **fratrum amator**, not by flattering them but guiding them towards God. May he be humble and mild and kind, and above all may he give the good example, **magis prodesse quam praeesse.**

Last and not least: **SACRIFICE!** May he know how to immolate himself, to sacrifice his rest, his time, his tastes, even life itself. **Impendam et superimpendar.**

This is what I now wish I had been, what I should have been. Recommending myself to your prayers and to divine Mercy, I say to you:

Come and take the oath, that is, take God as your witness, that

you are determined to have no other intentions in view than these of our Venerable Father, when you are making your choice of the new Superior General.

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## LETTERS

Rome, August, 1950.

S. C. of the Propaganda  
Very Reverend Father:

The Sacred Congregation of the PROPAGANDA rejoices with you and asks God to grant you a fruitful missionary apostolate as head of a Society which has earned so many merits through its labors in the mission field.

We know for certain that the Congregation of the Holy Ghost will continue, under your wise guidance, to remain always devoted to the Holy See.

Accept on this occasion the expression of my sincere respect for you, dear Reverend Father General.

Devotedly yours in Our Lord,

P. Card. Fumasoni Biondi, Pref.

Celso Constantini, Secret.

Paris, August 16, 1950.

Ministry of the Colonies  
Reverend Father Navarre  
Secretary General of the

Congregation of the Holy Ghost.

Very Reverend Father:

Your letter of July 31, 1950, has made known to us the election of Very Reverend Father Griffin, as

Superior General of the Congregation of the Holy Ghost, to replace His Excellency, Archbishop Louis Le Hunsec.

May I ask you to transmit to Archbishop Le Hunsec my sentiments of deep esteem because of the work he has accomplished in the course of many years in the African mission field.

Please express also to the Very Reverend Father Griffin my best wishes for his success as Superior General. He knows our country perfectly, and this will enable him, no doubt, to maintain for France-beyond-the-seas, a tradition of trustful relations between the Congregation and the civil authorities.

I wish also to express my satisfaction in being informed of the appointment of the Very Vev. Father Henri Neyrand to the General Council of the Congregation.

Accept, Very Reverend Father, the expression of my sentiments of respect.

F. Mitterand.

### **Blessing of the Holy Father**

Telegram: Cita del Vaticano,  
July 27, 1950.

On the occasion of the Chapter of the Congregation of the Holy Ghost, the Holy Father imparts to the new Superior General, the Council and the members of the Chapter, and in particular to the so well deserving Archbishop Le Hunsec, His Apostolic Benediction,

that it may obtain for the members and the works of this valiant missionary Congregation an abundance of graces.

Montini, Substitut.

Cita del Vaticano, Aug. 7, 1950.

Secretaria di Stato  
di Sua Santita

My Reverend Father:

The Holy Father has received with gratitude the expression of the homage of yourself and the members of your Council which you sent Him on the day following your election as Superior of the well-deserving Congregation of the Holy Ghost.

The Holy Father confirms the Benediction which He sent you by telegram. May the spiritual graces which He asked God to impart to the members of the Chapter assist them to confirm your Society in its apostolic zeal, to bind its members together and to foster its religious fervor. May these graces be a help to your labors in the numerous missions confided to your care so that your works may develop and be ever adapted to the new situations brought about in our difficult times.

His Holiness sends once more to His Excellency, Archbishop Le Hunsec, the expression of paternal gratitude for the function which he has fulfilled for so many years in the service of the important missionary Congregation of which you are now the head. The sovereign Pontiff imparts to you and

to all who, under your authority, assume the direction of this Society, and in general to all your religious and all your missions, a generous APOSTOLIC BENEDICTION.

Accept, Reverend Father, the expression of my religious devotedness to you, in Our Lord Jesus Christ.

C. Grano, C. P.

To the Very Rev. Father Griffin,  
Superior General of the Congregation of the Holy Ghost  
Paris, France.

---

The secret of success lies not in doing your own work, but in recognizing the right man to do it.—Andrew Carnegie.

## THE POWER OF SUPERIORS

Whenever the time approaches for the expiration of the FIRST three years of the tenure of EACH Superior of a community, province or district, the Provincial and Principal Superiors are asked to send notice of it, in time, to the Very Reverend Superior General; this should be done for EACH individual case, and in view of eventual prolongation for a SECOND TERM of three years, of the powers of the Superiors concerned.

The Provincial and Principal Superiors will likewise advise the Superior General in due time of the proximate end of the FIRST TWO terms of three years.

—General Bulletin.

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## CENTENNIAL JUBILEE

St. Joseph's Parish, Bay City, Michigan

Bay City St. Joseph parish officially marked the Golden Jubilee of its establishment on Sunday, October 29, 1950. The day was highlighted by an 11:30 Solemn High Mass celebrated in the presence of the Most Rev. Stephen S. Woznicki, D.D., Second Bishop of Saginaw, and by the 4:00 p.m. blessing of the new parish school and auditorium addition.

The Rev. Frederick T. Hoeger, C.S.Sp., was celebrant of the Mass. Masters of ceremony were the Rev. Charles A. Mahoney and Rev.

Thomas R. Horton. The sermon was preached by the Rev. Henry P. Thiefels, C.S.Sp., who formerly served at St. Joseph's parish.

One hundred years ago, back in 1850 when Bay City was known as Lower Saginaw and a city located in the midst of a new nation's great lumbering districts, the Rev. Joseph Kindekens visited the area and directed the building of the first St. Joseph church on the east side of Washington avenue, between Second and Third Streets. The property was donated



by the Land Company.

Built during the winter of 1850-51, it was a frame wood structure. It was the first Catholic church in the Saginaw Valley. The Rev. H. J. Schutjes was appointed pastor in 1852. When he first began his work in the new parish there were only 20 Catholic families. Four years later, however, the number of Catholics had swelled to 2,000. The number grew to a total of 7,000 in Bay County by 1868.

By 1888 the parish was in sore straits, financially and spiritually. The congregation was burdened by a \$6,000 debt incurred in building the new church in 1880. By 1888 the parish appeared doomed. No priest could be found in the diocese willing to assume charge. It was then that a Holy Ghost Father, the Rev. F. J. Roth, C.S. Sp., assumed charge of the disintegrating elements of the parish. Under Father Roth's pastorate the parish cleared the property of its \$6,000 debt by 1894.

The Rev. Francis Gres, C.S.Sp., came to St. Joseph Church on June 13, 1894. On March 1, 1895, Father Roth became pastor of St. Joachim church in Detroit and was succeeded as pastor at St. Joseph's, Bay City, by the Rev. J. M. Dangelzer, C.S.Sp. Though the parish debt had been cleared under Father Roth, much remained to be done. The church and school were dilapidated and the presbytery a wreck.

Father Dangelzer and Gres worked tirelessly and successfully to overcome the ill feeling among the church members. Work on a new rectory was begun on April 12, 1897, and the pastor and his assistant turned their attention to the church and the school, neither of which had so much as been painted in 14 years. Despite the hard times, then existent, \$5,000 was spent in reconditioning the parish property. Fathers Dangelzer and Gres began the hard task of collecting funds with which to erect a new church. Father Gres succeeded Father Dangelzer as pastor in 1900 and under his direction the parish continued to flourish.

The Most Rev. Henry J. Richter pontificated at the laying of the cornerstone for the new St. Joseph Church on the feast of the Holy Trinity, June 10, 1906. The day marked the beginning of the wonderful spiritual and temporal growth of St. Joseph parish. The land had been cleared and the foundation laid on solid ground. The church had been built on firm faith and true morality.

By the year 1918 the need for additional parish property for future expansion had become increasingly apparent and the Holy Ghost Fathers began buying property adjacent to their then present holdings as it became available.

Rev. Vincent G. Kmiecinski, C.S. Sp., who was to become St. Joseph's pastor in 1938, was appointed as assistant at the parish in

1920. In 1924 three lots across from the Third St. rectory were bought from private individuals. These lots, currently used for parking, will be available for the erection of parish buildings when needed.

In September of 1946 an extensive redecoration program began in St. Joseph Church and was completed in May of 1947. In May of 1948 the parish secured the lot and house at 1100 Second Street, and in August of 1949 the property at 1104 Second Street was purchased. St. Joseph parish then had title to all the property facing Farragut St., between Second and Third Streets, and on March 21, 1949, the city officially closed Farragut Street for that block. The property will provide a site for additional buildings and playground facilities at some future date.

The Rev. Peter Zell, C.S.Sp., who came to St. Joseph parish as assistant on November 4, 1931, succeeded Father Gres as pastor on September 12, 1932, serving in that position until Father Kmiecinski's appointment on June 1, 1938.

Assistant pastors in recent years at St. Joseph parish have included the Rev. James B. Parent, C.S.Sp., who was appointed on Aug. 18, 1935, and still remains; Rev. Arthur Demers, C.S.Sp., who served from Nov. 26, 1938, until Sept. 4, 1941; Rev. Peter Lipinski, C.S.Sp., appointed Nov. 27, 1939, and

served until Sept. 4, 1941; Rev. Patrick J. Brennan, C.S.Sp., who served from Sept. 13, 1941, until death, June 2, 1944; and Rev. Thomas F. Rogers, C.S.Sp., who worked in the parish from Sept. 6, 1941, until Sept. 6, 1944. In addition to Father Parent, present St. Joseph assistants are: The Rev. Jaul V. Murray, appointed Sept. 6, 1944, and the Rev. Francis X. Williams, appointed Oct. 27, 1945.

Two priests ordained from Bay City St. Joseph parish are now Holy Ghost Fathers. The Rev. Henry J. Montambeau, C.S.Sp., is chaplain of St. Joseph Preparatory School and pastor of St. Augustine parish in Muskogee, Okla; Father Stanley J. Trahan, C.S.Sp., is now in East Africa.

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Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners. But his will is the law of the Lord. (Ps. 1: 1, 2).

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What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? (Matt. 16:26).

---

God is a refuge and a strength unto us; he has greatly shown himself a help in times of trouble.

Therefore we fear not, while the earth is overthrown and the mountains fall into the midst of the sea. (Ps. 45:2, 3).

# THE FORMATIVE YEARS

## FERNDALE

Years from now, the events of this month which will remain in the memories of present Ferndalians are not the things that have taken up the greatest amount of our time and our energy: the studies, the praying, the games and the manual labor; rather, we will recall the simple passing events, such as: the sight of Father Bouthillette getting into a car in the courtyard, or the funeral, which some of us were privileged to attend, of the mother of a far away missionary. There are some other things which Ferndalians saw during the month, and will not forget. This Ferndale Herald will attempt to summarize three of these.

For an hour and a half one evening the undivided attention of the Scholastics were held by Father Joseph Babu, our first African confrere. His deep down, first-hand exposition of African life was so interesting that he was compelled by popular demand to face the Scholastics in a second long session of questions and explanations about African life. Most missionaries passing through Ferndale are put on the spot by Scholastics. This always proves a great stimulus to mission interest in Ferndale. But Father Joseph brought us not only the facts of Africa to stimulate us; he brought also the charm

of an African to awaken us—and indeed, to open up for us new horizons.

Alcoholics Anonymous of New York sent to Ferndale two of its members in good standing. They came not, in search of new members, but simply to enlighten us as to the nature and the necessity of their mission to an abandoned kind of man. We were amused, but at the same time awakened to a deep sense of tragedy, as these two men recounted their individual experiences prior to, and after their emancipation. The sincerity and simplicity with which they told their stories, and the enthusiasm with which they thanked God for A. A., moved all of us to a new realization of the meaning of drunkenness and sobriety.

To a question which, more or less frequently, comes to the mind of every priest, one of these men answered: "Yes, give him the dime; even though you may know it will not be used for coffee. I say give it, because I know the real agony of that man who asks, and the gratitude he will experience if you will give." It seems there is a physical urge and a humiliated soul which pious words or stiff rebuke cannot touch, but which sympathy may touch.

Father Joseph Donnelly, Director of our Diocesan Labor Insti-

tute, gave us a very stirring talk on the work of the Social Action Department of the N.C.W.C. Basing himself on quotations from Popes and Bishops, Father Donnelly forcefully laid bare the pressing problem of the working man's relations with the Church, the obligation of priests to study this problem and to take positive action towards its solution. The working men of this country have not yet been "lost to the Church," as were the working classes of Europe in the last century, according to Pius XI. If we are willing to learn from the mistakes of once Catholic Europe, there may yet be time to win the workers of America solidly to the Church. But as an indispensable condition for this redemptive work, Father Donnelly recalled for us the words of Pius XI to the priests of the Universal Church: "Go to the workingman, especially where he is poor; and in general, go to the poor."

It was heartening to learn, also from Father Donnelly, of the very considerable influence of N.C.W.C., Social Action upon American social affairs, especially in the powerful labor unions which boast many genuine Catholics in high places and which, according to Father Donnelly, in their general principles, are wholly in conformity with the Church's official social teachings.

The Catechetical course in Ferndale has become a very dynamic affair, since all the theologians—

all take this course now—have an opportunity to teach Catechism. Aside from the instructions given to Children on Sunday mornings at Ferndale, three groups of scholastics go out each Wednesday to teach Catechism in Norwalk and Greenwich. Soon a fourth group will be going to Westport.

During the month we had visits from Bishop O'Brien, Msgr. Hackett, Father Provincial and Father James Beagan. Also Fathers Sweeney and Behr managed to get over from Ridgefield a few times.

This month our Schola sang for the dedication of the new school recently completed by Father Landry in Westport.

Hallowe'en found the footlights turned on for the first time this term on the Ferndale stage, and the community was treated to an excellent performance of "Gas Light," a psychological play made rather attractive by the small cast required.

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## CORNWELLS

October in Cornwells is a sleek month of fine weather outside busy classrooms. Within, knowledge sparks between professor and student, occasionally short-circuiting; without, a football substitutes (for the professor) during off hours. All switches are closed, traditionally, during the first week, in favor of retreat, this year conducted by Father Curtin.

At the close of the retreat, Sat-

urday, October 7, Father Collins received the oblation of the new college freshmen, and invested them with the habit of the congregation and the title of titular scholastic. This is the second such ceremony in which I believe is a revival, the first of the current series having taken place on February 2, 1949.

Oblation day was brightened further by rented television sets for the fourth game of the world series.

On Hallowe'en a tetralogy of one-act plays was presented, two grim, shivering ones, "The Monkey's Paw," "A Game of Chess," that gave to Allhallows' eve its wonted chill and suspense, and two farces. They were relatively well presented. A sense of acting is developing in Cornwells.

New desks, about 180 of them, have been installed in the study hall and in all the classrooms. A new spinet piano has been placed in one of the reception rooms safe from elbows and feet, reserved to the aesthetically serious and adept.

Father Schoming has been appointed new principal of the high school. Father Burns read a paper at the minor seminary section of the Pennsylvania Catholic Education Convention in Erie, Pa. Father John Kanda is recovering from a successful spinal operation. Fathers Weigand, Ford, and Babu were notable visitors.

## VOCATION REPORT

With competition, perhaps, keener than before, we are delighted to report that a total of fifty-three young aspirants to the priesthood entered Cornwells in September of this year, 1950. They come from the following Archdioceses or Dioceses—New York, Brooklyn, Detroit, San Juan, Tucson, Philadelphia, Hartford, Pittsburgh, Duluth, Wilmington, Baltimore, Washington, Newark, Trenton.

In addition to the ten clerical novices who came directly from Cornwells, five others reported to Ridgefield. Along with them, there were nine postulant Brothers in Ridgefield.

This may well be the largest group ever to report in a single year. The fifty-three new Cornwells students outnumber the former students by four. Cornwells totaled 102 students in September. Twenty-seven new lads enrolled in Cornwells in 1949. The increase in vocations during 1949 and 1950 is due to many reasons:

The grace of God, and much prayer.

As usual, the Mission News attracted the largest number—twenty.

Advertising in other magazines. The Messenger of the Sacred Heart for three months, and The Sign for one month. Three boys are in Cornwells because they learned about us through these ads. They are high school gradu-



ates. A Fordham graduate in Ridgefield learned about us the same way.

Through the influence, interest, and good example of the Fathers and seminarians, at least fifteen entered this year.

Much credit must be given to a new creation in Ferndale, the W.M.H.G., VOCATION MAKERS OF THE HOLY GHOST. Hundreds of letters were sent out and are being sent out by the scholastics to any probable prospects. Scholastics, when on vacation, are encouraged to contact the lads personally whenever possible. A separate list of the prospects writing to Washington is sent on to Ferndale and one of the Fathers there distributes the names amongst the scholastics who are willing to do this vocation work. The scholastics have been most cooperative and this can't help but produce vocations!

Of course, whenever and wherever possible, a personal visit was made by the Vocation Director, or one of the Fathers assisting him, to the lads, parents, pastor and teacher **THERE IS NO SUBSTITUTE FOR PERSONAL CONTACT!** Every lad who has made final arrangements to enter is visited unless he be from some distant city.

With the addition of Father James J. McCaffrey to the Washington Community in April to assume the editorship of our Mission News, the Vocation Director was relieved of that duty and

thereby allowed more time to devote to vocation work. In June, Father Francis W. Wright was assigned to the office of Assistant Vocation Director. He assumed office June 28.

Schools in Hartford, Detroit, Pittsburgh, Providence, Philadelphia, Indianapolis were visited, accounting for at least ten prospects.

Vocation displays were made at several Mission Exhibits in Brooklyn, Staten Island, Notre Dame and Peekskill.

A new and more direct appeal is being made to win over aid from the Sisters. One Mass is said each month by the Vocation Director for all the Sisters who are in any way responsible for vocations to the Holy Ghost Fathers. Also, they are invited to send in their names for enrollment in the Archconfraternity of the Holy Ghost (through the kindness of Cornwell's offer).

Letters were sent to the superintendents of schools of at least twenty-one dioceses where we formerly have made no official vocational visits. All the letters and replies are on file in the V.D.'s office. Six responded favorably; two are pending; the others either refused or didn't answer.

It is, indeed, an encouraging situation. Definitely it should be pointed out and stressed just what happened. Almost double the number of the previous year entered our Junior Seminary. Why? **Chiefly because of you.** Congratulations! The Fathers working in

our parishes, as well as of the scholastics, have certainly been on the job. **THIS SHOWS IT CAN BE DONE.** Now, then, if everyone would work as hard at seeking out and encouraging recruits, why, we'd have to build another seminary! However, Ann Arbor, please God, will be ready in September, 1951, and any overflow will be readily taken care of. So, don't stop now. This is only the beginning. Carry on with the good work. Anything that we of the Vocation Department can do for you in this matter, just say the word. Ideas and suggestions are welcomed.

If you want copies of the Vocation Prayer card for your Vocation Club, Altar Boy's Society, etc., we shall gladly send them. And, now, how about an extra special prayer for our young seminarians, especially, that they persevere?

This is an urgent plea. A most appropriate one, at that. It is a plea for prayer; prayers that the young men now studying to take our places in the ranks of the Holy Ghost Fathers might have the special grace to PERSEVERE. You know how, each year, much prayer, time and money are devoted to the recruiting of young men for our seminaries and novitiate. How we work, pray and advertise to attract these men to us and the variety of work that we do as Holy Ghost Fathers. Well, it is one thing to attract young men and actually enroll

them in our seminaries, and another thing to keep them there! I need not tell you what a job the devil does to 'discourage them! Homesickness, of course, is a weakness he takes advantage of frequently. What are we supposed to do about it? Can't we say a special prayer that these young men, our seminarians, novices and scholastics persevere? How about asking the people in the parish to plead with our dear Blessed Mother that those who have begun with us be given special assistance, not only to continue on and one day be ordained Holy Ghost Fathers, but persevere as loyal and devoted sons of her Son, Our Lord, Jesus Christ. Surely Our Lady will bless us not only with vocations but with vocations that will persevere.

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### Arrivals and Departures:

Most Rev. John J. McCarthy, C.S.Sp., (Irish Province), Vicar Apostolic of Zanzibar, at New York, October 18, 1950, by TWA from Shannon.

Rev. Thomas J. Maguire, C.S. Sp., (U. S. Province), at New York October 31, 1950, by TWA from Shannon.

Rev. Dennis Morley, C.S.Sp., (U. S. Province), from New York to Cobh, October 17, 1950, on the "America," en route to Kilimanjaro.

Rev. Joseph Babu, C.S.Sp., (U. S. Province), from New York to Le Havre, en route to Kilimanjaro, November 4, 1950, on the "America."

IMPORTANT MEMO  
FOR 1951

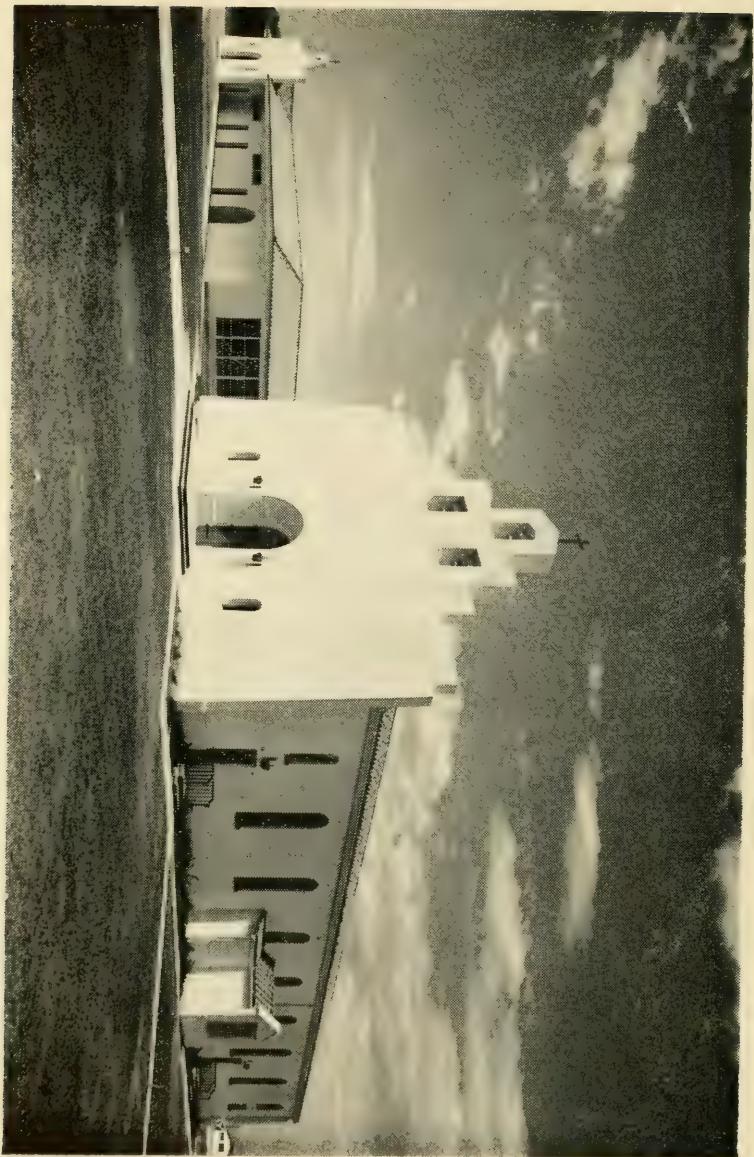
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*GET AT LEAST  
ONE VOCATION*

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FOR THE  
CONGREGATION

ST. JOHN'S, TUCSON, ARIZONA



OUR PROVINCE

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